

THE SACRED CHANDI
OR
The Divine Lay of the
GREAT MOTHER

With Devnagri Texts and English
Translation with Explanatory Notes

BY
Dhirendra Nath Pal
*Author of the Life and Teaching of
Srikrishna etc.*

SRI BH
GEE PAL
PHANINDRA NATH PAL B. A.,

Publisher, of Oriental Works

2-1 Madhav Chatterji's 2nd. Lane,
Bhawanipur P. O.

CALCUTTA.

1911

All Rights Reserved.

Printed by
B. B. CHAKRABORTI
Lakshmibilas Press
12 Narkelbagan Lane

To
My Mother.



Preface.

With great deal of diffidence I place this book before the public. So far I am aware that the Sacred Chandi has not as yet been placed before the civilised world in the English garb. The Hindus have great venerations for this holy work and they have not published it in foreign languages. I have done a very bold act and in the name of my mother to whom I dedicate this great work, I most sincerely hope that my humble effort will meet with the approbation of my own countrymen and of all our lovers of literature and truth.*

Phanindra Nath Pal, B.A.

"I am the self in the body of all beings, I am the beginning, the middle and the end of everything. I am Vishnu among the Adityas,—the all resplendant Sun of all shining bodies I am Marichi among Maruta and the moon among all constellations, I am the Shyam Veda among the Vedas I am mind among the Senses I am consciousness in all living things"

Gita

CONTENTS.

	Page.
Introduction	... i
Devnagri text	...
Who is Chandika	... 3
Devas and Danavas	... 27
The Death of Mahishasura	... 42
The Adoration of the Gods	... 50
Sambhu and Nishambhu	... 61
The Death of Dhumralochana	... 77
The Death of Chanda and Munda	81
The Death of Raktabija	... 86
The Death of Nishambhu	... 97
The Death of Sambhu	... 103
The Great Adoration	... 108
The Glory of the Goddess	... 120
The King and the Merchant	... 127

INTRODUCTION.

The religion of Sakti or the Great Force of the Supreme One was for the first time adored in India. It is the religion of the BEAUTIFUL GREAT MOTHER OF THE UNIVERSE. To call the GREAT SPIRIT as MOTHER is sweeter, more loving, more endearing,—more soul-stirring than anything else. Who is more loving, more endearing,—who is dearer on earth than mother? Why should we not then call our Life and SOUL,—our BEGINNING and END as our DEAR GREAT MOTHER! And who is She? A great devotee *Sankar Swami* thus addresses HER.—*

* These beautiful *Adorations* breathe in the *Great Mother* and express love equal to which is difficult to be found anywhere.

"I have no father,—no mother,—I have no friend, no giver,—I have no son, no daughter , I have no servant, no master , I have no wife,—I have no learning, no wealth,—thou art my sole and only Refuge, O Mother Vabani ! *

I have fallen into great distress , I am overwhelmed by and am mad in desire and temptation I am bound in the strong rope of evil ways,—thou art my sole and only Refuge, O Vabani !

I do not know how to make gifts and give away alms I do not know what is *Dhyana* † and *Joga* I do not know the *Tantras*,‡ nor do I know *Stotras* and *Mantras* § I do not know *Pujas* nor do I know *Nyas Yoga* || Thou art my sole and only Refuge O Vabani !

* *Vabani* means Mother of the Universe,—the Queen of the Universe

† *Dhyana* is deep meditation

‡ The work that inculcate the worship of *Sakti* are known by the name of *Tantras*

§ *Mantras* are certain mysterious words and are supposed to have immense power

|| *Nyas Yoga* is *Pranayama* controlling vital Force.

I do not know what is virtue,—I do not know which are the holy places , I do not know what is *Mukta* * nor do I know what is *Vakta*, † Mother thou art my sole and only Refuge, O Vabani !

I am always am evil doer,—I always keep evil company—My understanding is bad , I am a bad servant , I do not perform my family rites,—I am always engaged in evil deeds, I use evil words, —my seeing is also evil —Thou art my sole and only Refuge, O Vabani !

The Lord of beings the Lord of pleasures, the great God—the Lord of Celestials, the Lord of the day and the Lord of the night—no I do not know any other Gods I always pray shelter from Thee Thou art my sole and only Refuge, O Vabani !

In quarrels in bereavements, in difficulties, on solid lands, and in liquid

* *Mukt* is Emancipation—final Salvation

† *Vakta* is devotional love,—deep—very deep —love for and complete surrender of oneself to God

water, in fire, on the mountains and amongst the enemise or in the deepest forest, when I pray for thy protection, dost thou save me. Thou art my sole and only Refuge, O Vabani !

' I am Protectoless, I am poor, I am old and attacked with diseases. I am weak, I am unfortunate, I am in great difficulties;—I am always in confused understanding. Thou art my sole and only Refuge, O Vabani !'

This is the MOTHER who is the REAL MOTHER and NOT A PHILOSOPHICAL IDEA only. Devotees saw HER and still see HER and to all SHE is no other than THE MOTHER, the dear MOTHER of the living Universe. Our Great Rishi depicts HER in HER great glory.



श्री श्री चण्डी

१०७५०४

ॐ नमः शिवाय ।

आद्यमाहात्माभ् ।

मार्कंडेय उवाच ।

सावर्णिः सूर्यतनयो यो मनुः कथ्यते इष्टमः ।

निशामय तदुत्पत्तिं विस्तराद्वदतो मम ॥

महामायानुभावेन यथा मन्वलराधिपः ।

स बभूव महाभागः सावर्णिस्तनयो रवेः ॥

स्वारोचिपिन्तरे पूर्वे चैव वंशसमुद्धवः ।

सुरयो नाम राजाभूत् समस्ते चितिमण्डले ॥

तस्य पालयतः सन्ध्यव् प्रजाः पुत्रानि वौरसान् ।

बभूवः शत्रवो भूपाः कोलांविष्वंसिनस्तया ॥

तस्य तैरभवद्युष्मतिप्रदनदण्डिनः ।

न्युनैरपि स तैर्युद्दे कोलाधिष्वंसिभिर्जितः ॥

ततः स्त्रपुरमायातो निजदेशाधिपोऽभवत् ।
 आक्रान्तः स महाभागस्तैस्तादा प्रवलारिभिः ॥
 अमात्वैर्बलिभिट्टैर्द्वंलस्य दुरात्मभिः ।
 कोपो बलस्यापहृतं तत्रापि स्त्रपुरे ततः ॥
 ततो मृगयाव्याजेन हृतस्याम्यः स भूपतिः ।
 एकाकी हयमारुह्य जगाम गहनं वनम् ॥
 स तत्राचममद्राक्षीहिजवय्यस्य मेधसः ।
 प्रशान्तखापदाकीर्णं मुनिशिष्योपशोभितम् ॥
 तस्यौ कञ्चित् स खालस्य भुग्निता तेन सत्कृतः ।
 इत्युत्तम्य विचरंस्तस्मिन् मुनिवराश्वसे ॥
 मोऽचिन्तयत्तदा तत्र ममत्वाकृष्टचेतनः ।
 मत्पूर्वः पालितं पूर्वं मया हीनं पुरं हि तत् ।
 मदभृत्यैस्तैरसदृहत्तैर्दर्भंतः पाल्यते न वा ॥
 न जाने स प्रधानो मे शूरहस्ती सदामदः ।
 मम वैरिवशं यात् कान् भोगानुपलप्सते ॥
 ये ममानुगता नित्यं प्रसादधनभोजनैः ।
 अनुहत्ति' ध्रुवं तेऽय द्वुर्वन्त्यन्यमहीभृताम् ॥
 असम्यग्वयगोलैस्तैः कुर्वन्द्विः सततं व्यायम् ।

सच्चितः सोऽतिदुःखेन चयं कोपो गमिष्यति ॥
 एतच्चान्यश्च सततं चिन्तयामास पार्थिवः ।
 तत्र विग्रायमाभ्यासे वैश्यसेकं ददर्श सः ॥
 स पृष्ठस्तेन कर्त्त्वं भी हेतुशागमनेऽत कः ।
 सशोका इव कर्त्त्वं दुर्मना इव लक्ष्यसे ॥
 दृत्यावस्थं वचस्तथ भूपतेः प्रणयोदितम् ।
 प्रत्युवाच स तं वैश्यः प्रचयावनतो नृपम् ॥

वैश्य उवाच ।

समाधिनीस वैश्योऽहसुत्पन्नो धनिनां कुले ।
 पुत्रदारैर्निरस्ताश्च धनलोभादसाधुभिः ॥
 विहीनय धर्मैर्दारैः पुत्रैरादाय मे धनम् ।
 वनमभ्यागतो दुःखो निरस्तायामवन्धुभिः ॥
 मोऽहं न विद्धि पुच्छाणां कुगुलां दुश्यलालिजान् ।
 प्रहृत्ति द्वजनानाज्ञ दारापाशात् संन्धितः ॥
 दिनु तिपां रथे चेमन्महेमं किञ्चु साम्ब्रतम् ।
 कथन्ते विमु चहसा दुर्वृत्ताः किन्तु मे गुताः ॥

श्रीशौचरडी ।

राजोवाच ।

यैनिरहती भवाक्षुंघैः पुच्छदारादिमिर्त्तनैः ।
तेषु किं भवतः स्वेहमनुबध्नाति भानसम् ॥

वैश्य लवाच ।

एवमेतद्यथा प्राह भवानस्यद्रतं वचः ।
किं करोमि न बध्नाति सम निष्ठरतां मनः ॥
यैः सन्त्यग्य पिण्डस्नेहं धनलुघ्नैर्निराङ्गतः ।
पतिस्तजनहादंश्च हादिं तेष्वेष त्वे मनः ॥
किमेतचाभिजानामि जानश्चपि महामते ! !
यत् प्रेमप्रवणं चित्तं विशुलेष्यपि वश्युषु ॥
तेषां हते से निखासा दीर्घनस्यश्च जायते ।
करोमि किं यस्म मनस्तेष्वप्रोतिपु गिरुरम् ॥

भार्कण्डेय लुबाच ।

ततस्त्रौ सहितौ दिप ! तं सुनिं समुपस्थितौ ।
समाधिनामि दैश्वीस्त्रौ स च पार्यिषसत्तमः ॥
खल्या एतौ यथान्यार्थं यथाहृतोन संविदग् ।
. उपविष्टौ कथाः कादिष्वक्तुवैश्यपार्यिष्वौ ॥

राजोवाच ।

भगवंस्त्वामहं प्रटुमिच्छाम्येकं षदस्त्र तत् ।
 दुःखाय यन्मे मनसः स्त्रिचिन्तायत्ततां विना ॥
 ममत्वं मम राज्यस्य राज्याङ्गेष्वखिलेष्वपि ।
 ज्ञानतोऽपि यथाज्ञस्य किमेतन्मुनिसच्चम ॥
 अयच्च निष्ठातः पुच्छैर्दरैर्भूत्यैस्त्रयोज्भितः ।
 स्वजनेन च सन्त्वक्तस्तेषु हार्दी तथाप्यति ।
 एवमेष तथाहच्च द्वावप्यत्यन्तदुःखितो ।
 हृष्टदोषेऽपि विपदे ममत्वाङ्गामानसौ ॥
 तत् केनैतन्माहामाग ! यन्मोहो ज्ञानिनोरपि ।
 ममास्य च भवत्येषा विवेकान्धस्य मूढता ॥

ऋग्युवाच ।

ज्ञानमस्ति समस्तस्य जन्तोर्विषयगोचरे ।
 विषयस्य महामाग ! याति चैवं पृथक् पृथक् ॥
 दिवान्धाः प्राणिनः केचिद्वावन्धास्त्रयापरे ।
 केचिद्विवा तथा राक्षो प्राणिनसुन्यहृष्टयः ॥
 ज्ञानिनो मनुजाः सत्यं किन्तु ते नहि केवलम् ।
 यतो हि ज्ञानिनः सर्वे पशुपच्चस्त्रगादयः ॥

ज्ञानस्तु तन्मनुयाणां यत्तेषां सूर्यपञ्चिणाम् ।
 मनुयाणाद्वय यत्तेषां तुल्यमन्यतयोभयोः ॥
 ज्ञानेऽपि सति पश्येतान् पतगाङ्क्षावच्छुपु ।
 कणमोचाहृतान् मोहात् पौष्टिमानानपि चृधा ॥
 मानुपां मनुजव्याघ्रः साभिलापाः सुतान् प्रति ।
 लोभात् प्रत्युपकाराय नन्वेति किं न पश्यसि ॥
 तथापि ममतावत्ते मोहगत्ते निपातिताः ।
 महामायाप्रभावेष संसारस्थितिकारिणः ॥
 तद्वाव विधयः कार्यो योगनिद्रा जगत्पते ।
 महामाया हरेयैतत्त्या सम्मोह्यते जगत् ॥
 ज्ञानिनामपि चेतांसि देवो भगवतो हि सा ।
 वलादाकृष्य मोहाय महामाया प्रयच्छति ॥
 तया विसृज्यते विश्वं जगदेतद्वराचरम् ।
 सैषा प्रसवा परदा नृणां भयति सुक्षये ॥
 सा विद्या परमा सुक्षेष्टुभूता भनातनी ।
 संसारवन्धहेतुय सैव सर्वेष्वरेष्वरौ ॥

राजोयाच ।

भगवन् का हि सा देवो महामायिति यां भवान्

ब्रवीति कथमुत्पन्ना सा कर्मास्याथ किं हिज ॥
यत्स्त्वभादा च सा देवी यत्स्त्रूपा यदुद्धवा ।
तद्वर्णं श्रोतुमिच्छामि त्वत्तो ब्रह्मविदांश्वर ॥

ऋषिरुचाच ।

नित्यैव सा जगन्मूर्तिस्त्रया सर्वमिदं ततम् ।
नयापि तत्समुत्पत्तिर्बहुधा शूयतां मम ॥
देवानां कार्यसिद्धर्थमाविर्भवति सा यदा ।
उत्पन्नेति तदा लोके सा नित्याप्यभिधौयते ॥
योगनिद्रां यदा विष्णुर्जगत्येकार्णवीकृते ।
आस्तीर्थं श्रेष्ठमभजत् कल्पान्ते भगवान् प्रभुः ॥
तदा द्वावसुरौ घोरौ विख्यातौ भधुकैषभौ ।
विष्णुकर्णमल्लोद्भूतौ हन्तुं द्रष्ट्वाणमुद्यतौ ॥
स नाभिकामले विष्णोःस्थितो ब्रह्मा प्रजापतिः ।
हृष्टा तावसुरौ चोग्रौ प्रसुप्तस्त्र जनार्दनम् ॥
तुष्टाव योगनिद्रान्तामि क्षयद्यस्थितः ।
यिवीधनार्थाय हरेहरिनेत्रकातात्याम् ॥
विग्नेश्वरीं जगद्वारीं स्थितिसंहारकारिणीम् ।
निद्रां भगवतीं विष्णोरतुलां तेजसः प्रभुः ॥

व्रह्मोवाच ।

त्वं स्त्राहा त्वं सुधा त्वं हि वषट्कारस्त्राविका ।
 सुधा त्वमचरे नित्ये । विधा मावाविकासिता ।
 अर्द्धमात्रा स्थिता नित्या यातु चार्या विशेषतः ।
 त्वमेव सा त्वं सावित्री त्वं देवि । जननौ परा ॥
 त्वयैव चार्यते सर्वे त्वयैतत् सञ्चरते जगत् ।
 त्वयैतत्पात्यते देवि । त्वमस्यन्ते च सर्वदा ॥
 विसृष्टौ सृष्टिरूपा त्वं स्थितिरूपा च पातने ।
 तथा संहृतिरूपान्ते जगतोऽस्य जगन्मये ॥
 महाविद्या महामाया महामेधा महामृतिः ।
 महामोहा च भवती महादेवी महासुरी ।
 प्रकृतिरूप भवेद्य गुणव्यविभाविनी ।
 कालरात्रिमहाराविर्मोहराविच दारणा ॥
 त्वं श्रीस्त्रभीष्मरी त्वं हीस्त्वं बुद्धिर्वैधलव्या ।
 लक्ष्मा पुष्टिमाया हुर्द्विस्त्वं ग्रान्तिः चान्तिरेय च ॥
 खक्षिनी शून्तिनी धोरा गदिनी चक्षिष्ठो तथा ।
 यद्दिनी चापिनी वाणभुशुण्डीपरिचासुधा ॥
 चोम्या सौम्यतरायेषसोन्येभ्यद्वतिसुन्दरी ।

मधुकैटभौ दुराक्लानावतिवीर्यपराक्रमौ ।
 क्रोधरजेक्षणावत् ब्रह्माणं लनितोद्यमौ ॥
 गमुख्याय ततस्ताभ्यां युगुधि भगवान् हरिः ।
 पञ्चवर्षसहस्राणि बाहुप्रहरणो विभुः ॥
 तावप्यतिवलोक्त्वा महामायाविसोहितौ ।
 उक्तवन्त्वौ वरोऽस्मत्तो त्रियतामिति केशवम् ॥

भगवानुवाच ।

भवेतामद्य मे तुष्टौ मम बध्यावुभावपि ।
 किमन्येन वरेणाव एतावद्दि वृतं मम ॥

ऋषिरुवाच ।

वच्छिताभ्यामिति तदा सर्वमापोमर्थं जगत् ।
 तवलोक्य ताभ्यां गदितो भगवान् कमलोक्यः ॥
 (प्रौतौस्मस्तव युहेन श्वास्त्रस्त्वं सृत्युरावयोः ।)
 आवां जह्नि न यत्वोर्वीं सलिलेन परिष्ठुता ॥

ऋषिरुवाच ।

तथेत्यज्ञा भगवता शहचक्रगदाभृता ।
 कुत्वा चक्रोण चै छिन्ने जघने गिरसौ तयोः ॥
 एवमेषा समुत्पद्या ब्रह्मणः संमुत्ता स्वयम् ।
 प्रभावसस्या देव्यासु भूयः शुणु वदामि ते ॥

इति मार्कण्डेयपुराणे साचिदिके भवनरे

देवीमाहात्म्ये मधुकैटभवष ।

द्वितीय-माहात्म्यम् ।

ऋषिरुच ।

देवासुरमभूदयुज्ञं पूर्णमप्दशतं पुरा ।
महिषेऽसुराणामधिपे देवानाच्च पुरन्दरे ॥
तदासुरैर्भूम्हावीयौदेवसैन्यं पराजितम् ।
जिल्वा च सकलान्देवानिन्द्रोऽभून्महिषासुरः ॥
ततः पराजिता देवाः पद्मयोनिं प्रजापतिम् ।
पुरस्त्वत्य गतास्तत्र यत्रेशगणद्वजौ ॥
यथाष्टत्तं तयोस्त्रादन्महिषासुरचेष्टितम् ।
विदग्गाः कथयामासुहेयाभिभवविष्टरम् ॥
सूख्येन्द्रान्धनिलेन्दूनां यमस्य वरणस्य च ।
अन्येयास्त्राधिकारान् स स्ययमेषाधितिष्ठति ॥
स्वर्गान्निराणताः सर्वे तेन न्देयागणा भुवि ।
विचरन्ति यथा मत्थ्यो महिषेण दुरामना ॥
एतद्वः कथितं सर्वममरारिविचेष्टितम् ।
गरणस्य प्रपञ्चाः एषो वधस्त्वत्य पिचित्यताम् ॥

अङ्गरीयकरत्वानि समस्तास्तद्गुलीपु च ॥
 विश्वकार्या ददौ तस्यै परशुचातिनिर्मलम् ।
 अस्ताएवनेकरूपाणि तथाऽभेद्यच्च दंशनम् ॥
 अस्तानपद्मजां मालां शिरस्युरसि चापराम् ।
 अदद्वजलधिष्ठास्यै पद्मगच्छातिशीभनम् ॥
 हिमवान् वाहनं सिंहं रहानि विविधानि च ।
 ददावशूलं सुरया पानपालं धनाधिषः ॥
 शेषस्य सर्वनागेशो महामणिविभूषितम् ।
 नागहारं ददौ तस्यै धत्ते यः पृथिवीमिमाम् ॥
 अन्यैरपि सुरैर्देवौ भूपणैरायुधैस्तया ।
 सम्मानिता ननादोऽस्मैः साहस्रामं सुहुर्मुषुः ॥
 तस्या नादेन धोरेण क्षत्स्तमापूरितं नमः ।
 अमायतातिमहता प्रतिशब्दो महानभूत् ॥
 उच्चुभुः सकला लोकाः समुद्राय चकम्मिरे ।
 चकाल वसुधा चिलुः सकलाद्य महीधराः ॥
 जयेति देवाय सुदा तामूर्चुः सिंहवान्नीम् ।
 तुष्टुवमुनयद्यैनां भक्तिगच्छावमूर्त्यः ॥
 दृष्टा समस्तं संचुर्यं लैलोक्यसमरायः । ।

रुच्रद्वाख्षिलसैन्यास्ते समुत्तस्युरदायुधाः ॥
 आः किमेतदिति क्रोधादाभाष्य गच्छियासुरः ।
 अभ्यधावत तं शश्वस्थेष्येरसुरैवृतः ॥
 स ददर्श ततो देवीं व्याप्तलोकत्रयन्विपा ।
 पादाक्रान्त्या नतभुव' किरीटोऽस्त्रिखिताम्बराम् ॥
 क्षीमिताश्रीपपातालां धनुज्यानिख्ननेन ताम ।
 दिशो भुजसहस्रेण समलाङ्गग्राष्य सस्थिताम् ॥
 ततः प्रवहृते युद्धं तया देव्या सुरद्विपाम् ।
 गस्तास्त्रैर्घर्ष्युद्या चुतोराष्ट्रोपिताम्बराम् ॥
 महिपांसुरसेनानीयिचुराख्यो महासुरः ।
 मुयुधे चामरज्ञान्यैषतुरङ्गवलान्वितः ॥
 रथानामयुतैः पठ्मिरुदग्राख्यो महासुरः ।
 अगुधतायुतानाश्च उष्टस्त्रेण महादनुः ॥
 पसागज्जिय नियुतैरसिलोमा महासुरः ।
 अयुतानां श्रतैः पठ्मिव्वास्त्रलो युयुधे रथे ॥
 गजथाजिसद्व्यौवैरनेद्यौः परिवारितः ।
 हृतो रथागां कोद्या च युडे तप्तिचयुधत ॥
 विद्वान्ताचोऽयुतानां च पद्मागद्विराघायुतैः ।

युयुधे संयुगी तत्र रथानां परिवारितः ॥
 अन्ये च तत्रायुतयो रथनामहयैर्वृताः ।
 युयुधुः संयुगी देव्या सह तत्र महासुराः ॥
 कोटिकोटि सहस्रैसु रथानां दन्तिनां तथा ।
 हयानाच्च छतो युद्धे तत्राभूम्यहियासुरः ॥
 तोमरैभिर्भिर्निधिपालैश्च शक्तिभिर्मुष्पलैस्तथा ।
 युयुधुः संयुगी देव्या खड्डैः परशुपट्टिश्चः ॥
 केचिच्च चिचिपुः ग्रन्तीः केचित् पाण्यांस्तथापरे ।
 देवीं खच्चप्रद्वारैसु त ता हन्तुं प्रचक्रमुः ॥
 सापि देवी ततस्तानि गस्त्रायस्त्राणि चण्डिका
 सोलयैव प्रचिच्छेद निजगस्त्रास्त्रायपिर्षी ॥
 अनायस्तानना देवो स्तूयमाना सुरर्यिभिः ।
 सुमोचासुरदेहेषु गस्त्रायस्त्राणि चेष्टरी ॥
 मोर्डिपि क्रुष्णो धूतमटो देव्या वाहनकेशरी ।
 चचारासुरसैन्येषु वनेष्विव उताशनः ॥
 निग्नासान्मुमुचे यारा युध्यमाना रणेऽन्यि का ।
 त एव मथः सभूता गणाः शतसहस्रगः ॥
 युयुधस्ते परशुभिर्भिर्भिर्निधिपानामिष्टिष्ठैः ।

नायथन्तोऽसुरगणान् देवीश्चलुपट्टं हिता ॥
 अवादयन्त पटहान् गणाः शङ्खांस्तथापरे ।
 मृद्ग्रांश तथैवान्ये तस्मिन् युद्धमहोक्षवे ॥
 सतो देवी विशूलेन गदया गतिष्ठिभिः ।
 रुद्रादिभिय शतगो निजघान महासुरान् ॥
 पातयामाम चैथान्यान् घण्टास्वनविभीषितान् ।
 असुरान् भुवि पाशेन बहु चान्यानकर्पत ॥
 केचिद्विधाक्ताप्तीष्णैः रुद्रपातैस्तथापरे ।
 विषोदिता निषातेन गदया भुवि शेरते ॥
 विभुवि केचिद्वधिरं भुपलेन ऋशं इताः ।
 केचिद्विपातिता भूमौ भित्राः शूलेन चचसि ॥
 निरक्तराः गरोघेष छताः केचिद्विपातिरे ।
 चेनाशुकार्स्यः प्राणान् भुग्युच्छिदगार्दमाः ॥
 केषादिद्विष्ट्वा गिरिष्ट्वा गिरिष्ट्वा गिरिष्ट्वा ।
 गिरिष्ट्वा गिरिष्ट्वा गिरिष्ट्वा गिरिष्ट्वा ॥
 विच्छिन्न विभाषाप्त्वा पितुरन्येषामन्ये नध्ये विभारिताः ।
 एकवाह्यविष्ट्वा गिरिष्ट्वा गिरिष्ट्वा गिरिष्ट्वा ॥
 विभ्रेऽपि चान्ये ॥ रूपे परिताः पुनरप्तिवाः ॥

कवन्या युपुधुर्देव्या गृहीतपरमायुधाः ।
 ननृतुयापरे तत्र युद्धे तूर्यलयाचिताः ॥
 कवन्याश्छ्रद्धशिरमः खड्गशक्तागृष्टपाण्यः ।
 तिष्ठ तिष्ठेति भापन्ती देवोमन्ते महासुराः ॥
 पान्तिरेत्यनागाखिरसुरैश्च दसुन्यरा ।
 अगम्या साभवत्तद्य यंत्राभूत् स महारणः ॥
 जोणितौघा महानद्यः सद्यस्तत्र विसुस्तुयु ।
 मध्ये चासुरसेन्यस्य वारणासुरवाजिनाम् ॥
 चणेन तमहासैन्यमसुराणा तथास्त्रिका ।
 निन्ये चयं यथा वङ्गिस्तृष्णदारमहाचयम् ॥
 स च मिंहो महानादमुत्सृजन् धूतकेशरः ।
 गरीरेभ्योऽमरारीणामसुनिव विचिन्वति ॥
 देव्या गणैश्च तैस्त्राव्र क्षतं युद्धं तथासुरैः ।
 यथैपां तुतुपुर्देवा पुष्पहृष्टिसुचो दिवि ॥

इति माहं लुभ्युराद्ये सावर्णिंके मन्त्रलिखे
 द्विशास्त्राभ्ये भद्रिष्यासुरहृष्टवध ।

तृतीय-साहात्मरस् ।

चटपिण्डवाच ।

निहन्यमानं तद् सैन्यसवलोक्य महारुरः ।
सेनानीचिह्नुरः कोपाद्वयं योद्भुमदान्विकामा ॥
म देवौ शरवर्षेण ववर्षं समरेऽशुरः ।
यथा भिरुगिरे शृङ्गं तोयबर्षेण तोयदः ॥
तस्य द्वित्त्वा ततो देवौ लीलयैव शरीत्वारान् ।
जघान तुरगान् वाणैर्येन्तारप्सैव वाजिनाम् ॥
चिक्षेद च धनुः सद्यो धजञ्चातिसमुच्छ्रुतम् ।
दिवग्राध चैव गात्रेषु क्षिन्नधन्वानमाशुगौः ॥
स छिन्नधन्वा विरथो हताश्वो हतसारथिः ।
अन्यधावत तां देवौ खड्ढचर्माधरोऽशुरः ॥
सिंहमाहत्य खड्ढेन तौद्युधारेण सूर्द्धनि ।
आजघान भुजे मध्ये देवौ मध्यतिविगवान् ॥
तस्याः खड्ढो भुजं प्राप्य पकान नृपनन्दन ॥
ततो जयाह शूलं स कीपादरुण्लोचनः ॥

चित्तेप च ततस्तात्तु भद्रकाल्यां महासुरः ।
 जाव्यस्यमानं तेजोभीरविविष्मियाव्यरात् ॥
 हृष्टा तदापतच्छूलं देवी शूलममृजन ।
 तच्छूलं शतधा तीन नौर्तं स च महासुरः ॥
 हर्त सम्बिन् महावीर्ये महिपस्य चमूषतौ ।
 आजगाम गजारुदयामरस्त्रिदशार्दनः ॥
 मोऽपि शक्तिं सुमोचाय देवास्तामस्त्रिकाहुतन् ।
 हुद्वारामित्तिं भूमौ पातयामास निष्प्रभाम् ॥
 भग्नां शक्तिं निपतितां हृष्टा क्रोधममन्वितः ।
 चित्तेप चामरः शूलं वाणैस्त्रटपि साच्छ्रुनत् ॥
 ततः सिञ्चः समुत्पत्य गजकुम्भाम्तरस्थितः ।
 वाहुयुद्धेन युयुधे तेनोच्चैस्त्रिदशारिणा ॥
 युध्यमानौ ततक्तौ सु तथाचागान्महीङ्गतौ ।
 युयुधातेऽतिघंरव्यौ प्रहारैरतिदारुणैः ।
 गतो विगात् खमुत्पत्य निपत्य च मृगारिणा ।
 करप्रहारिण शिरथामरस्य एयक् कृतम् ॥
 उदयश्च रणे देव्या शिळावृच्छादिभिर्हतः ।
 दन्तमुष्टितलैचैव करालश्च निपातितः ॥

देवी क्रुद्धा गदापते शूर्णयामास चोदतम् ।
 यास्कलं भिन्दिपालेन वाणैस्तान्च तथान्धकम् ॥
 उपास्य मुख्यवीर्यच्च तथैव च महादनुम् ।
 त्रिनेत्रा च विशूलेन जघान परमेष्ठरी ॥
 विद्वास्त्यासिना कायात् पातयामास वै शिरः
 दुर्दीरं दुर्मुखच्चोभौ गर्वैर्निर्व्ये यमच्ययम् ॥
 एवं संर्चोयमाणे तु स्त्रैसैन्ये महिषासुरः ।
 माहिषेण स्त्रैरूपेण व्रासयामास तान् गणान्
 कांचित्तुण्डपहारेण खुरस्त्रैपैस्तयापरान् ।
 लाङ्गूलताहिताद्यान्यान् शुद्धाभ्याच्चविदारितान् ॥
 विगेन काचिटपरात्रादेन भ्रमणेन च ।
 निश्चासुपवनेनान्यान् पातयामास भूतसे ॥
 निपात्य प्रमयानोकमध्यधावत् सोऽसुरः ।
 सिंहं हन्तुं मधादेव्याः कोपच्चक्रो ततोऽन्विका ॥
 सोऽपि कोपाच्चाहावीर्येः खुरक्षुखमहोत्तः ।
 शुद्धाभ्यां पर्वतानुचांचित्वेष च भनाद च ॥
 विगभ्रमणविक्षुसा मही तस्य व्यग्नीर्यत ।
 लाङ्गूलेनाहतसांच्चः प्रावयामास सर्वतः ॥

धूतशृङ्खिभिनास खण्डखण्डं ययुर्घनाः ।
 श्वासानिलास्तः गतशो निपेतुर्नभसोऽचलाः ॥
 इति क्रीधसमर्थात्मापतन्तं महासुरम् ।
 हृषा सा चण्डिका कीर्तं तद्वधाय तदाऽकरोत् ॥
 सा चिद्धा तस्य वै पाठं तं ब्रह्मस्त्रं महासुरम् ।
 तत्याज माहित्यं रूपं सोऽपि बद्धो महामधे ॥
 ततः सिद्धोऽभवत् सद्यो यावत्स्याम्बिका शिरः ।
 क्षिनज्ञ तावत् पुरुषः खल्पायिरट्टथतः ।
 तत एवाय पुरुषं देवी चिच्छेद सायकैः ।
 तं खल्पचर्मणा सार्हं ततः सोऽभूतमहागजः
 करेण च महामिर्द्दं तच्चकर्त्त लगर्जं च ।
 कर्त्तस्तु करन्देवी खल्पेन निरकृततः ॥
 ततो महासुरो भूयो माहित्यं वपुरास्त्रितः ।
 तथैव चोभयामास द्वैलोक्यं सघराचरम् ॥
 ततः कुहा जगन्मातां चण्डिका पानमुत्तमम् ।
 पपौ पुनः पुनर्यैव जहासारणसोचना ॥
 ननदं चासुरः सोऽपि यज्ञवीर्यमदोऽहतः ।
 विपाणाम्यास चिद्देव चण्डिका प्रति भूधरान् ॥

सा च तान् प्रहितांस्तोन चूर्णयन्ती शरोत्करैः
उवाच तं मदोऽनुभवागाकुलाचरम् ॥
देव्यवाच ।

गर्जं गर्जं जं मूढ़! मधु यावत् पिवाम्यहम् ।
मया खयि हतोऽत्रैव गर्जिष्यन्त्याश देवताः ॥
ऋषिरुचाच ।

एवमुक्ता समुत्पत्त्वं सारुद्धा तं महासुरम् ।
पदेनाक्रम्य कण्ठे च शूलेनैनमताढ़यत् ॥
ततः सोऽपि पदाक्रान्तस्याया निजमुखात्ततः ।
अर्हनिष्कान्त एवाति देव्या वीर्येण संसृतः ।
अर्हनिष्कान्त एवासौ युध्यमानो महासुरः ।
तया महासिना देव्या शिरश्छस्वा निपातित ॥
ततो हाहाकुतं सर्वे देत्यसैन्यं ननाश तत् ।
प्रहर्देष्व परं जग्मः सकला देवतागणाः ॥
तुदुवुक्तां सुरा देवीं सह दिव्यैर्महिषिभिः ।
जगुर्मन्द्यवंपतयो ननृतुयांसुरोगणाः ॥

इति भार्क्ष्युराये सावर्णिके गत्वा रे
देवीमाहात्मोऽसदिष्यामुरथः ।

चतुर्थ-माहात्म्यम् ।

ऋषिर्वाच ।

ग्रन्थादयः सरगणा निहतितिवीर्ये,
तथिन् दुराक्षनि सुरारिवले च देव्या । १
तां तुष्टुः प्रणतिनम्नशिरोधरांसा,-
वाग्भिः प्रहपंपुलकोऽमचारुदेहाः ॥
देव्या यथा तत्त्विदं जगदात्मशत्या,
निःश्रेपदैवगणशक्तिसमूहमूर्त्या ।
तामस्तिकामखिलदैवमहर्दिपूज्यां,
भक्ष्या नताः सा विदधातु शभानि सा गः ॥
यस्याः प्रभावभतुलं भगवाननन्ती,-
बद्धा हरय न हि यज्ञमलं बलच्च ।
सा चण्डकाखिलज्ञगतपरिप्रज्ञनाय,
नाशाय चाशुभभयस्य भति करोतु ॥
या चौः स्त्रयं सुष्ठुतिनां भवनीचलच्छ्रीः,
पापात्मनां सतधियां हृदयेषु दुष्टिः ।

अद्वा सतां कुस्तजनप्रभवस्य लब्जा,
 तां त्वां नताः स्म परिपालय देवि ! विश्वम् ॥
 किं वर्णयाम तव रूपमचिन्त्यमेतत्,
 किञ्चातिवीर्यमसुरक्षयकारि भूरि ।
 किञ्चाहवेषु चरितानि तवाति यानि,
 सर्वेषु देव्य सुरदेवगणादिकंषु ॥
 हेतुः समस्तजगतां तिगुणापि दोषै-
 न ज्ञायसे हरिहरादिभिरप्यपारा ।
 सर्वांश्याखिलमिदं जगदंशभूत-
 मव्याकृता हि परमा प्रकृतिस्त्वमाद्या ॥
 यस्याः समस्तसुरता समुदौरणैन, .
 लृप्ति प्रयाति सकलेषु मखेषु देवि ! ।
 स्वाहासि वै पितृगणस्य च लृप्तिहेतु-
 रुद्धार्थसे त्वमत एव जनैः स्वधा च ॥
 या मुक्तिहेतुरविचिन्त्यमहाब्रता च,
 अभ्यस्यसे सुनियतेन्द्रियतस्त्वसारैः ।
 भोक्तार्थिभिसुनिभिरस्यासमस्तादोषे-
 र्विद्यासि सा भगवत्ती परमा हि देवि ॥

ग्रन्थालिका सुविभलग्यज्ञपां निधान,-
 सुहीतरम्यपदपाठवताच्च साम्नाम् । .
 देवी चयी भगवत्तो भवभावनाय,
 वार्ता च सर्वजगतां परमार्त्तिहन्त्री ॥
 शेषासि देवि । विदितालिङ्गास्त्रसारा ,
 दुर्गासि दुर्गमधसागरनौरसङ्घा ।
 श्रीः कैटभारिद्वदयैकाङ्क्षताधिवासा,
 गौरी त्वंव भग्निमौलिङ्गतपतिष्ठा ॥
 श्रीपत्सहासममलं परिपूर्णचन्द्र-
 विम्बानुकारि कनकोत्तमकान्तिकान्तम् ।
 अत्यङ्गतं प्रहृतमासरुषा तथापि,
 यह्नु विषोक्ष्य सहसा महिषासुरेण ॥
 दद्वा तु देयि । कुपितं भक्तौकरास-
 सुद्यच्छगाद्वस्तुगच्छवि यथा सद्यः ।
 प्राणान्मुमोच महिषप्रददत्तौय चित्वं,
 कैजीव्यसि हि कुपितान्तकदण्डनेन ॥
 देवि । प्रभीद परमा भवत्तो भवाय,
 सुद्यो पिनाशपर्यसि कोपवत्तो कुलानि ।

विज्ञातमेतदधुनैव यदस्तमेत-
 श्रीत बलं सुविपुलं महिषासुरस्य ॥
 ते सम्भवा जनपदेषु धनानि तेषां,
 तेषां यथासि न च सौष्ठुति धर्मवर्गः ।
 घन्यास्तु एव निभृतावज्जभृत्यदारा,
 येषां सदाभ्युदयदा भवती प्रसन्ना ॥
 धर्म्याणि देवि । सकलानि सदैव कर्म्मा,-
 अस्त्वाहतः प्रतिदिन सुलक्षणि करोति ।
 स्त्रीगो प्रयाति च ततो भवति प्रसादा-
 स्त्रोकर्त्तयेऽपि फलदा ननु देवि । तेन ॥
 दुर्गे ! स्त्रृता हरसि भौतिमध्येषजन्तो,
 स्त्रीख्यैः स्त्रृता मतिमतीव गुभां ददासि ।
 दारिद्रगदुःखभयहारिणि । का खदन्या,
 सर्वोपकारकरणाय सुदार्द्चित्ता ॥
 एभिर्हतैर्जंगदुपैति सुखन्तर्यैते,
 कुर्वन्तु नाम नरकाय चिराय पापम् ।
 भुंग्रामभृत्युभिगम्य दिव्यं प्रयान्तु,
 मत्वेति नूनमहितान् विनिर्वासि देवि ॥

हृष्टैव किञ्च भवती प्रकारोति भयः
 सर्वासुरानरिषु यत् ग्रहिणीपि शस्त्रम् ।
 लाकान् प्रयान्तु रिपोबोऽपि हि शस्त्रपूता,
 इत्यं मतिभवति तेष्वपि तेऽतिसाखी ॥
 खल्प्रभानिकरविस्फुरणैस्तयोग्यै,
 शूलाद्यकान्तिनिवहिन हयोऽसुराणाम् ।
 यज्ञागता विनयसंशुमदिन्दुष्टरङ्ग-
 योग्यानन्तं तव विनोक्यता तदेतत् ॥
 दुर्बुद्धाहत्तममन तव देवि । शौलं,
 रूप तघेतटविचिन्त्यमतुच्यमन्यैः ।
 वार्यैष छन्ते द्वन्द्वेवपराक्माणां,
 वैरिष्वपि प्रकटितेव टया त्वयेत्यन् ॥
 केनोपमा भवतु तेऽस्य पराक्रमस्य,
 रूपस्य शकुनयकार्यतिहारि कुव ।
 चित्तं छण समरनिष्ठुरता च दृष्टा,
 स्वयेष देवि । यरदे । भुयनवयेऽपि ॥
 वैनोक्तमेतदधिनं रिषुगाणनेन,
 त्रासं स्वया समरमूर्धनि तेऽपि हत्वा ।

नीता दिवं रिपुगणा भयमप्यपास्तः-

मस्त्राकमुद्धरद सरारिभवत्वमस्ते ॥

शूलेन पाहि नो देवि! पाहि खड्डेन चाम्बिके।

घण्ठास्तनेन नः पाहि चापञ्चानिःस्तनेन च ॥

प्राच्यां रक्ष प्रतीच्याच्च चण्डिके! रक्ष दक्षिणे।

भ्रामणनामशूलस्य उत्तरस्यां तथेष्वरि ॥

सौम्यानि यानि रूपाणि त्रैलोक्ये विचरन्ति ते।

यानि चात्यर्थघोराणि तैरक्षाच्चांस्तथा भुवम् ॥

स्त्रैश्चूलगदादीनि यानि चाच्छाणि तैरम्बिके ॥

करपञ्चवसङ्गीनि तैरक्षानुक्ष सर्वतः ॥

ब्रह्मिरुचाच ।

एवं सुता सुरैर्दिव्यैः कुसुमैर्नैन्दनोऽहैः ।

अर्जिता जगता धाक्षी तथा गन्धातुलेपनैः ॥

भक्ष्या समस्तैर्ज्ञदधैर्दिव्यैर्धृदैसु धूपिता ।

प्राच्च प्रसादसुसुखौ समस्तान् प्रणतान् सुरान् ॥

देव्युचाच ।

वियतां विद्या; सर्वं यदस्त्वोऽभिवाच्छितम् ।

(ददाम्यहमतिप्रीत्या स्तवैरेभिः सुपूजिता ॥)

देवा ऊः ।

भगवत्या स्रुतं सर्वे न किञ्चिद्ब्रह्मगिर्यते ।
 यदयं निष्ठतः गत्वा रम्याकां महिपासुरः ॥
 यदि वापि यरो देहस्त्वयामाकां महेश्वरि ॥
 संकृता संचृता त्वं तो छिंसेयाः परमापदः ॥
 यद्य मर्त्यः स्त्रावैरेभिस्त्वा स्तोप्यत्यमलानने ॥
 तस्य वित्तर्हिंविभर्घंनदारादिसम्पदाम् ॥
 तु हयेऽस्यग्रसंवा त्वं भवेयाः सर्वेदास्त्रिके ॥
 चृष्टिरुद्वाच ।

इति प्रसादिता देवैर्जगतोऽर्थं तथात्मनः ।
 तथित्युद्धा भद्रकालौ दभूवान्तर्हिता नृष्ट ॥
 इत्येतत् कथितं भूप ! समूता सा यथा पुरा ।
 देवी देवशरीरभ्यो जगत्त्वयहितैपिणी ॥
 पुनश्च गौरीदेहा सा समुद्रुता यथाभवत् ।
 वधाय दुष्टदेत्यानां तृथा शुभ्निशुभ्योः ॥
 रक्षणाय च लोकानां देवानामुपकारिणी ।
 तच्छृणुष्व मयाख्यातं यथावत् कथयामि ते ॥
 इति मार्कण्डेयपुराणे भार्वण्डिके मन्त्रार्थे देवोमाहाम्ने
 महिपासुरबधः समाप्त ।

पञ्चम-माहात्म्यम् ।

ऋषिरुदाच ।

पुरा शुभनिशुभाभ्याम् सुराभ्यां गचोपते� ।
 त्रैलोक्यं यज्ञभागाय हृता मदवलान्वयात् ॥
 तावेव सूर्यतां तद्विकारं तद्यैन्द्रवम् ।
 कौविरमथ यास्यच्च चक्राति वसुणस्य च ॥
 तावेव पञ्चर्दिंच्च चक्रतुर्द्विकर्म च ।
 ततो देवा विनिर्हृता भृष्टराज्याः पराजिताः ।
 हृताधिकारास्त्रिवशास्त्राभ्यां सर्वे भिराणाताः ।
 महासुराभ्यान्तान्देवीं संस्मरन्त्यपराजिताम् ॥
 तथामाकं यदो दन्तो यथापतसु छृताखिलाः ।
 भवतां नाशयिष्यामि तत्त्वशात् परमापदः ॥
 इति कृत्वा मतिन्देवा चिमयन्तं नगेष्वरम् ।
 जग्मुस्तव ततो देवीं विष्णुमायां प्रतुटुकुः ॥

देवा ऊचुः ।

नमो देव्यै महादेव्यै गिवायै सततं नमः ।
 नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम्

रौद्रायै नमो निल्वायै गौर्यें धात्रैर नमो नमः ॥
 ज्योत्स्नायै चेन्दुरुरिष्ये सुखायै सततं नमः ॥
 कल्पाख्यै प्रणता एडैर मिडैर कूर्मी नमो नमः ॥
 नेक्ट्रूल्यै भूभृतां लक्ष्मैर सर्वाख्यै ते नमो नमः ॥
 दुर्गायै दुर्गपाराये सारायै भर्दकारिष्ये ।
 ख्याल्यै तयैव कृष्णायै घूम्नायै सततं नमः ॥
 अतिसौम्यातिरौद्रायै नतास्तस्यै नमो नमः ।
 नमो जगग्रतिष्ठायै देव्यै कृत्यै नमो नमः ॥
 या देवी सर्वभूतेषु विशुमायेति शब्दिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु चेतनेल्लभिधोयते ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु निद्रारूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु तुधारूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

या देवी सर्वभूतेषु चक्रायारूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु शक्तिरूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु दण्डारूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु शान्तिरूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु जातिरूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु लक्ष्मारूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु गान्तिरूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥
 या देवी सर्वभूतेषु अहारूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमोनमः ॥
 या देवी सर्वभूतेषु फान्तिरूपेण संस्थिता ।
 नमस्तस्यै नमस्तस्यै नमस्तस्यै नमोनमः ॥

या देवी सर्वभूतेषु लक्ष्मीरूपेण संस्थिता ।
 नमस्तास्यै नमस्तास्यै नमस्तास्यै नमो नमः ॥
 या देवी सर्वभूतेषु हत्तिरूपेण संस्थिता ।
 नमस्तास्यै नमस्तास्यै नमस्तास्यै नमो नमः ॥
 या देवी सर्वभूतेषु चूतिरूपेण संस्थिता ।
 नमस्तास्यै नमस्तास्यै नमस्तास्यै नमो नमः ॥
 या देवी सर्वभूतेषु दयारूपेण संस्थिता ।
 नमस्तास्यै नमस्तास्यै नमस्तास्यै नमो नमः ॥
 या देवी सर्वभूतेषु तुटिरूपेण संस्थिता ।
 नमस्तास्यै नमस्तास्यै नमस्तास्यै नमो नमः ॥
 या देवी सर्वभूतेषु मातृरूपेण संस्थिता ।
 नमस्तास्यै नमस्तास्यै नमस्तास्यै नमो नमः ॥
 या देवी सर्वभूतेषु भ्रान्तिरूपेण संस्थिता ।
 नमस्तास्यै नमस्तास्यै नमस्तास्यै नमो नमः ॥
 इन्द्रियाणामधिष्ठावै भूतानाप्नाप्निलेषु या ।
 भूतेषु सततं तस्यै व्याप्तिदेव्यै नमोनमः ॥
 चितिरूपेण या कृत्स्नगीतद्वाप्य स्थिता जगत् ।
 नमस्तास्यै नमस्तास्यै नमस्तास्यै नमो नमः ॥

सुता सुरैः पूर्वमभीष्टसंश्यात्,
तथा सुरेन्द्रेष दिनेषु सेविता ।
करोतु मा नः शुभहेतुरौश्वरी
शुभानि भद्राख्यभिहन्तु चापदः ॥
या माम्बतं चोहतटैत्यतापितै-
रस्याभिरीश्या च सुरैर्नभस्यते ।
या च स्मृता तत्त्वचण्डेव हन्ति नः
सर्वापदो भक्तिविनम्नमूर्तिभिः ॥

फटपिरुवाच ।

एवं स्त्रायादियुक्तानां देवानां तत्र पार्वती ।
स्थातुमध्याययौ तोये जाग्रत्या नृपनन्दन ॥ १
साव्रयोज्ञान् सुरान् सुभूमंवद्धिः स्त्रूयतेऽत्य एषा ।
गरोरकोपतयास्याः समुद्रतावयीच्छिष्या ॥
स्त्रोत्रं ममैतत् क्रियते शुभुदेत्यनिराहतेः ।
देयेः ममितेः समरे निश्चोन पराजितेः ॥
गरीरकोपात् यस्तप्याः पार्वत्या नि. एताच्युक्ता
पौयिकीति समस्ते पु ततो स्तोकेषु गोपते ॥

तस्यां विनिगतायान्तु कृष्णाभूत् सापि पार्वती
 कालिकेति समाख्याता हिमाचलस्थाताञ्चया ॥
 ततोऽस्त्रिकां परं रूपं विभाषणं सुमनोहरम् ।
 ददर्श चण्डो मुण्डच भृत्यौ शुभनिशुभयोः ॥
 ताभ्यां शुभाय चाख्याता अतीवंसुमनोहरा ।
 काष्यास्ते स्त्रीमहाराजभासयन्तो हिमाचलम् ॥
 नैव ताहक् यच्चिद्रूपं हृष्टं केनचिदुत्तमम् ।
 ज्ञायतो काष्यस्त्री देवी गृह्णताष्टासुरेश्वर ॥ ॥
 स्त्रीरक्षमतिचार्वद्वौ द्योतयन्तो दिशस्त्वया
 सा तु तिष्ठति दैत्येन्द्र । तां भवान् द्रष्टुमर्हति ॥
 यानि रत्नानि मणयो गजाखादीनि वै प्रमो ॥
 वैलोक्ये तु समस्तानि साम्रातं भान्ति ते रुहे ॥
 ऐरावतः समानीतो गजरत्नं पुरन्दरात् ।
 पारिज्ञाततस्यायं तथैवोऽस्त्रैः अवा हयः ॥
 विमानं हंससंयुक्तमेतत्तिष्ठति तेऽङ्गने ।
 रक्षभूतमिहानीतं यदास्त्रीदेवसोऽङ्गुतम् ॥
 निधरैष महापद्मः समानीतो धनीश्वरात् ।
 किञ्चित्कनीददौ चादिमांत्वासस्त्रानपहुं जाम् ॥

क्षत्रन्ते वारुणं गीहे काञ्जनस्त्रावि तिष्ठति ।
 तथायं स्यन्दनवरो यः पुरासौत् प्रजापतेः ॥,
 मृत्योरुत्थकान्तिदा नाम गत्तिरोग । त्वयाहृताः
 पापः सलिलराजस्य भ्रातुष्टाव परिग्रहे ।
 निशुभ्रस्याविजाताय समस्ता रहजातियः ॥
 यश्चिरपि ददी तुभ्यमन्तिश्चै च चाससी ॥
 एवं दैत्येन्द्र । रक्षानि समस्तान्याहृतानि ते ।
 स्त्रीरक्षमिपा कल्याणो त्वया कल्याणं रुद्धते ॥

ऋपिष्ठवाच ।

निशम्येति यचः शुभाः स तदा चण्डसुण्डयोः ।
 प्रेपयामास सुधोवं दूतं देव्या महासुरम् ॥
 इति चेति च वक्तव्या सा गत्वा वचनान्मम ।
 यथा चाभ्येति सम्भ्रीत्या तथा कार्यं त्वया स्तु ॥
 सु तदा गत्वा यक्षास्ते धैक्षीहेयेऽतिभोभने ।
 सा देव्यो तां ततः प्राह चक्षुं मधुरया गिरा ॥

११ दूत उवाच । १२

हेवि । दैत्येन्द्रः शुभस्त्रैक्षोक्षे परमेन्द्रः ।
 दूतोऽहं प्रेवितस्तेन त्वत् सकार्यमिहागतः ॥

अव्याहताज्ञः सर्वासु यः सदा देवयोनिषु ।
 निर्जिंताखिलदैत्यारिः स यदाह शृणुष्व तत् ॥
 मम स्तैलोक्यमखिलं मम देवा वशानुगाः ।
 यज्ञभागानहं सर्वानुपाश्चामि पृथक् पृथक् ॥
 वैलोक्ये वररत्नानि मम वशान्यगेपतः ।
 तथैव गजरत्नानि छत्रा देवीन्द्रवाहनम् ॥
 श्रीरोदमध्यनोद्भूतमस्त्ररत्नं ममामरैः ।
 उच्चैः अवसंचलत् प्रणिपत्य समर्पितम् ॥
 यानि चान्यानि देवैषु गन्धवेष्टपूर्णैषु च ।
 रत्नभूतानि भूतानि तानि मयेव शोभने ॥
 लौरत्नभूतां त्वां देवि । लोके मन्यासहि वयम् ।
 सा त्वमस्मानुपागच्छ यतो रत्नभूजो वयम् ।
 मां वा ममानुजं वापि निशुभसुहविक्लमम् ।
 भज त्वं चचलापाङ्ग्नि । रत्नभूतासि वै यतः ॥
 परमैश्चर्यमतुलं प्राप्तुम्ये मत्परिश्वहात् ।
 एतद्वुष्मा समालीच्य मत्परिश्वहतां ब्रज ॥
 कर्पितवाच ।
 इत्युक्ता सा तदा देवै गन्धोरास्तःस्मिता जगौ ।

दुर्गां भगवती भद्रा ययेदं धार्यते जगत् ॥

देव्युयाच ।

सत्यमुक्तं त्वया नाच्च मिथ्या किञ्चित्त्वयोदितम् ।
देलोक्याधिपतिः शुभ्रो निशुभ्रवापि तादृशः ॥
किञ्चत्र यत् प्रतिज्ञातंमिथ्या तत्क्रियते कथम् ।
श्रूयतामस्यबुद्धित्वात् प्रतिज्ञा या स्रुता पुरा ॥
यो मां जयति संग्रामे यो मे दर्पं व्यपोहति ।
यो मे प्रतिवलो लोके स मे भर्ता भविष्यति ॥
सदागच्छतु शुभ्रोऽत्र निशुभ्रो वा महासुरः ।
मां जिल्वा किञ्चिरेणात्र पाण्यं गट्ठातु मे लघु ॥

दून चवाच ।

शब्दनिमासिं सैव त्वं देवि ब्रूहि ममायतः ।
देलोक्ये कः पुमांस्तिष्ठेदप्ये शुभ्रनिशुभ्रयोः ॥
सन्येषामपि देत्यानां सर्वे देवा न वै शुधि ।
तिष्ठन्ति सम्मुखे देवि ! किं पुनःस्त्रीत्वमेकिका ॥
इन्द्रायाः सकला देवास्तस्युप्येषां न संयुगे ।
शुभ्रादीनां कथन्तेषां स्त्रो प्रयास्यसि सम्पुर्वम् ।

सा त्वं गच्छ मयैयोक्ता पाश्वेण शुभनिशुभयोः ।
केशाकर्षणनिहृतगौरवा सा गमिष्यसि ।
देव्युवाच ।

एवमेतदल्लो शुभो निशुभयातिवौर्यवान् ।
किं करोमि प्रतिज्ञा मे यदनाल्लोचिता पुरा ॥
स त्वं गच्छ मयोक्तते यदेतत् सर्वमाहसः ।
तदाचक्षुसुरेन्द्राय म च युक्तं करोतु यत् ॥
इति मार्कण्डेयपुराणे साधिके मन्त्रारे ईशो-
माहाम्बोग देव्या दूतसंवादः ।

षष्ठ-माहात्म्यम् ।

ऋषिरुवाच ।

इत्याकस्य वचो देव्याः स दूतोऽमर्षंपूरितः ।
समाचष्ट समागम्य दैत्यराजाय विस्तरात् ॥
तस्य दूतस्य तद्वाक्यमाकस्यांसुरराट् ततः ।
सक्रीधः प्राप्त दैत्यानामधिपं धूम्रसोवनम् ॥
हे धूम्रसोवनाशु त्वं स्वसैन्यपरिवारितः ।
तामानय बलादुष्टां केशाकर्षणविहसाम् ॥

तत् परिवाणदः कश्चिद्दयदि वोच्चिष्ठते परः ।
स हनुष्योऽमरी वापि यद्यो गम्भवं एव वा ॥

ऋषिरुचाच ।

तेनाश्रमस्ततः गौम्नं स दैत्यो धूम्बलोचनः ।
हृतः पष्ठया महस्ताणामसुराणां हृतं यथौ ॥
स हृषा तां ततो देवीं तुहिनाचलसंखिताम् ।
जगादोच्चैः प्रयाहीति मूलं शुभनिशुभयोः ॥
न चेत् प्रीत्याद्य भवती मद्भर्त्तारमुपेष्यति ।
ततो वलान्नयास्येष केशाकर्षणविघ्लाम् ॥

देव्युवाच ।

दैत्येष्वरेष प्रहितो वलवान् वलसंहृत ।
वलान्नपसि भासेवं ततः किन्ते कर्ताम्बहम् ॥

ऋषिरुचाच ।

इत्युक्तः सोऽस्यधावत्तामसुरो धूम्बलोचनः ।
हुहारेष्येष न भस्य सा चंकाराम्बिका ततः ॥
स्थाय क्रुहं मद्भासैन्यमसुराणां तथाम्बिकाम् ।
वयर्घं सादकैस्त्रीक्ष्यैस्त्राया शक्तिपरम्पर्षेः ॥

तत्परिवाणदः कश्चिद्यदि वोच्चिष्ठतेऽपरः ।
स हन्तव्योऽमरो वापि यच्चो गन्धर्वं एव वा ॥

ऋषिरुचाच ।

तैनान्नस्तस्तः शोघ्नं स दैत्यो धूम्रलोचनः ।
हतः पष्टगा सहस्राणामसुराणां द्रुतं यथो ॥
स हन्ता तां ततो देवीं तुहिनाचलसंखिताम् ।
बगादोऽस्त्रैः प्रयाहीति नूलं शुभ्निशुभ्योः ॥
न चेत् प्रीत्याद्य भवती भद्रत्तारमुपैर्थति ।
ततो बलाद्यास्येष केशाकर्षणविहसाम् ॥

देव्युवाच ।

दैत्येष्वरेष्व प्रहितो बलवान् बलसंहतः ।
बलाद्यपसि भास्मिवं ततः किञ्चते लारोम्बद्धम् ॥

ऋषिरुचाच ।

इत्युक्तः सोऽध्यधावक्तामसुरो धूम्रलोचनः ।
दुर्दारिष्वेष तं भस्मं सां चंकाराभ्यिका तुतः ॥
अथ कुर्व भडासैन्यमसुराणां तयाभ्यिकाम् ।
अवर्यं घाटकैस्त्रीज्ञैस्त्रया शक्तिपरख्येः ॥

ततो धूतस्टः कोपात् छात्वा नादं सुभैरवम् ।
 पपातासुरसेनार्थां सिंहो देव्याः सवाहनः ॥
 कांचित्करप्रहारेण दैत्यानास्येन चापरान् ।
 आकाश्या चाधरेणान्यान् जघान सुमहासुरान् ॥
 केषाद्वित् पाटयामास नखैः कोठानि केशरौ ।
 तथा तत्प्रहारेण शिरांसि क्षतवान् पृथक् ॥
 विच्छुन्नवाहुशिरसः क्षतास्तेन तथापरे ।
 पपौ च रुधिरं कोष्ठादन्येषां धूतकेशरः ॥
 चण्डन तद्वलं सर्वं चायं नौरं महामना ।
 तेन केशरिणा देव्या बाहुनेनातिकोपिना ॥
 शुत्वा तमसुरं देव्या निहतं धूम्रजोचनम् ।
 बलस्त्र चयितं क्षतवृं देवोकेशरिणा ततः ॥
 चुकोप दैत्याधिपतिः शुक्ष्मः प्रसुरिताधरः ।
 चाङ्गापयथामास च तौ चण्डसुष्ठौ महासुरौ ॥
 हे चण्ड ! हे सुष्ठ ! बलैबंदुलैः परिवारितौ ।
 तव गच्छत गत्वा च सा समानोयतां लघु ॥
 केशं व्याहार्य वहु या यदि वः संशयो गुधि ।
 तदाशेषायुधैः सर्वेरसुरैर्विनिहन्यताम् ॥

तस्यां इत्यायां दुष्टायां सिंहे च विनिपातिते ।
शौद्धमागम्यतां वद्वा रुद्धीत्वा तामयाम्बिकाम् ॥

रति भाकं खेयुराणे चारणिके मन्त्रमरे दीयो-
माहात्मा शुभनिशुभदेवामो उद्घोचनवधः ।

सप्तम-माहात्मग्रन्थ ।

कृपिरुद्याच ।

चाच्छस्तास्य ततो दैत्यादण्डसुण्डपुरोगमाः ।
चतुरङ्गवलोपेता यथुरभ्यद्यतायुधाः ॥
ददृशस्ते ततो देवीमीषद्वासां व्यवस्थिताम् ।
सिंहस्तोपरि श्लेष्णश्वजे महति काञ्चने ॥
ते हृष्टा तां समादातुसुच्यमस्त्रंकुरुद्यताः ।
आष्टचापासिधरास्त्रयान्ये तत्समीपगाः ॥
ततः कोपच्छकारोच्चैरम्बिक्रा तानरीन् प्रति ।
कोपेन चास्या वदने भसीषच्छमभूतदा ॥
भुकुटीकुटिलात्तस्या लक्ष्माटफलकादहुतम् ।
काली करानवदना विनिष्क्रान्ता सिपाग्नी ॥

विचित्रखट्टाङ्गधरा नरमालाविभूपणा ।,
 द्वीपिचम्पैपरीधाना शुक्रमांसातिभैरवा ॥
 अतिविस्तारवदना जिह्वाललनभौपणा ।
 निमग्नारक्षनयना नादापूरितदिष्टुखा ॥
 सा विगेनाभिपतिता घातयन्ती महासुरान् ।
 सैन्ये तत्र सुरारौणामभक्षयत तंहलम् ॥
 पाण्यिंयाहाङ्गश्चाहियोधघरटासमन्वितान् ।
 समादायैकाहस्तोन सुखे चिक्षेप वारणान् ॥
 तथैव योधन्तुरगै रथं सारथिना सह ।
 निचिप्य वक्षे दग्धनैर्यर्वयत्यतिभैरवम् ॥
 एक जयाङ्ग केशीषु श्रीवायामय चापरम् ।
 पादेनाक्रम्य चैवान्यमुरसान्यमपोदयत् ॥
 तैमुक्तानि च शस्त्राणि महास्त्राणि तथासुरैः ।
 सुखेन जयाङ्ग रुषा दग्धनैर्यितान्यपि ॥
 वसिना तद्वलं सर्वमसुराणां महाबनाम् ।
 ममर्हीभवयज्ञान्यानन्यांसाताढयत्तथा ॥
 असिनानिहताः केचित् केचित् खट्टाङ्गताढिता ।
 वरमुदिनागमसुरा दन्ताचाभिहतास्तथा ॥

शेन तदलं सर्वभूताणां निपातितम् ।
 हृषा चण्डोऽभिद्राव तां कालीमतिभीषणाम् ॥
 ग्रवर्ष्यमहाभौमैभीमाचीं तां महासुरः ।
 छादयामास चक्रैर्य सुरङ्गः चिसैः सहस्रशः ॥
 तानि चक्रारणनेकानि विशमानानि तन्मुखम् ।
 वभुर्यथार्कविम्बानि सुवृहनि ष्वनोदरम् ॥
 ततो जहासातिरूपा भौमं भैरवनादिनी ।
 काली करालवक्त्रान्तटुदृश्यदग्नोच्चला ॥
 उत्थाय च महासिंहं देवीं चण्डमधावत ।
 गृहीत्वा चामा केशेषु शिरस्तेनासिनाच्छृनत् ।
 अथ मुण्डोऽप्यधावत्तां हृषा चण्डं निपातितम् ।
 तमप्यपातयद्दूसौ सा खड्गाभिष्ठतं रूपा ॥
 इतश्चेष्ट ततः कैन्यं हृषा चण्डं निपातितम् ।
 मुण्डस्तु महादीर्घं दिशो भेजे भयातुरम् ॥
 शिरयण्डस्य काली च गृहीत्वा मुण्डमेव च ।
 प्राह पचण्डाद्वासुमिञ्चमभ्येत्य चण्डियाम् ॥
 भया तयादौरहृतो चण्डसुष्टौ महापश् ।
 शुद्धयंज्ञे च्छर्यं शुर्वं निष्टुभस्तु इनिष्टुषि ॥

स्त्रियुधाच ।

तावानीती ततो हृदा चण्डमुण्डो महासुरो ।
 उवाच कालीं कल्याणी लनितं चण्डिका वचः॥
 यमास्त्रण्डस्त्र मुण्डस्त्र गट्टीत्वा त्वमुपागता ।
 वामुण्डेति ततो नीके प्लाता देवि भविष्यमि ॥

इति माकंलेयुरादे मार्गिंहे मवजारे
 इवीमाहात्म्ये चतुर्थस्त्रवच ।

अष्टम-माहात्म्यम् ।

कृपियुधाच ।

चण्डे च निष्ठते दैत्ये मुण्डे च विनिपातिसे ।
 अद्वलेषु च सैन्येषु चयितेष्वरसुरेष्वरः ॥
 ततः कोपपराधीनचेताः शश्मः प्रतापवान् ।
 उद्योगं सर्वसैन्यानां दैत्यानामादिदेश इ ॥
 चय सर्वबलैर्हत्याः पङ्गोतिरुदायुधाः ।
 कम्बूनां चतुराघीतिनिर्यान्तु स्वबलैर्वृताः ॥

कोटिवीर्याणि पञ्चाशदसुराणां कुलानि वै ।
 शतं कुलानि धौस्त्राणां निर्जन्मन्तु ममाञ्चया ॥
 कालका दौर्हता मौर्याः कालकेया स्तथासुराः ।
 युद्धाय सज्जा निर्यन्तु आञ्चया त्वरिता मम ॥
 इत्याञ्चाप्यासुरपतिः शुभो भैरवशासनः ।
 निर्जग्नम भद्रासैन्यसहस्रैर्वद्विभृतः ॥
 आयातं चण्डिका दृष्टातत् सैन्यमतिभौपणम् ।
 च्यास्त्रनैः पूर्यामास धरणीगगनात्तरम् ॥
 ततः सिंहो भद्रानादमतीव हतपान् भूप ॥
 घण्टास्त्रनैन ताक्षादानस्त्रिका चोपद्वयत् ॥
 षनुर्ज्यांसिंहघण्टानां शब्दापूरितदिष्टुखा ।
 निनादैर्भीयणैः काली जिग्ने विस्तारितानना ॥
 तथिनादसुपश्चल्य दैत्यसैन्यैयतुर्दिशम् ।
 देवी सिंहस्तथा काली सरोपैः परिवारिताः ॥
 एतस्मिन्नन्तरे भूप । विनाशाय सुरद्विपाम् ।
 भवायामरसिंहानामतिष्ठीर्थवसान्विताः ॥
 ग्रन्थेष्वगुहविष्णूनां तथेन्द्रस्य च ग्रन्थयः ।
 गरीरेभ्यो विनिष्कृत्य तदृपैयण्डिकां यगुः ॥

यस्य देवस्य यदूपं यथा भूपणवाहनम् ।
 तदेव हि तच्छक्तिरसुरान् योहुमाययौ ॥
 उंसयुक्तविमानाये सात्त्वकमण्डलः ।
 आयाता व्रद्धयः शक्तिर्द्वायौ साभिधीयते ॥
 माहेष्वरो हृषारुद्धा विशुलवरधारिणी ।
 भद्राहिवलया प्राप्ता चन्द्रे द्वाविभूपणा ॥
 कौमारी शक्तिरुद्धा च मयूरवरयाहना ।
 योहुमभ्याययौ देत्यानम्बिका गुहरूपिणी ॥
 तथैव वैष्णवी शक्तिरुद्धोपरि संस्थिता ।
 शङ्खचक्रगदामार्हं खड्गं द्वाभ्युपाययौ ॥
 यज्ञवाराहमतुलं रूपं या विभृतो हरे ।
 शक्तिः साप्याययौ तत्र याराहों विभृतो ततुन् ॥
 नारसिंहो नृसिंहस्य विभृतो सदृशं वपुः ।
 प्राप्ता तत्र सटाकैपच्छिसमचक्रमंहतिः ॥
 वच्छर्वता तथैवैन्द्री राजराजोपरि स्थिता ।
 प्राप्ता सहस्रनयना यथा शक्रसूर्यैव सा ॥
 ततः परिष्ठृतस्तामिरीशानो देवशक्तिभिः ।
 हृष्यम्लामसुराः शौभ्रं ममप्रीत्याहचण्डकाम् ॥

ततो देवौशरीरात्तु विनिष्क्रान्तातिभौयणा ।
 चण्डिकाशक्तिरत्युच्चा ग्रिवाशतनिनादिनौ ॥
 सा चाह धूम्बजटिलभौशानमपराजिता ।
 दृत त्वं गच्छ भगवन् ! पार्श्वं शुभनिशुभयोः ॥
 कुद्धि शुश्रां निशुश्रां दानवादतिगर्वितौ ।
 ये चान्ये दानवास्तव सुहाय सुमुपस्थिताः ॥
 वैलोक्यमिन्द्रे लभतां देवाः सन्तु हविभुञ्जः ।
 यूर्यं प्रयात पातालं यदि जोषितुमिच्छृथ ॥
 नक्षाधलोपादय चेद्देवन्तो युषकाञ्चिणः ।
 तदागच्छत लघ्यन्तु मच्छिवाः पिशितेन वः ॥
 यतो नियुक्तो दीत्येन तया देव्या ग्रियः स्वयम् ।
 शिवदृतौति सोकेऽस्मिंस्ततः सा ख्यातिमागताः ॥
 तेऽपि शुत्वा यचो देव्याः गर्वाख्यातं महासुराः ।
 अमर्पीपूरिता वामसुर्यतः काव्यायनी स्थिता ॥
 ततः प्रथममेवाये गरशसृष्टिष्ठिष्ठिभिः ।
 वर्षपूरुषतामर्पीम्नान्देयीममररयः ॥
 सा च तान् प्रक्षितान् वापाच्छ्रूच्छ्रद्धपरश्चधान् ।
 विच्छेद लीनयाप्तात्परुर्भुक्षेष्यं देवुभिः ॥

तस्याग्रतस्तथा कालो शूलपातविदारितान् ।
 खट्टाङ्गमोद्यिताशारीन् कुर्वती व्यचरत्तदा ॥
 कमण्डलुजलाद्वेपहतवीर्यान् हृतौजसः ।
 वद्धाणी चाकरोच्छत्रून् येन येन स्म धार्वति ॥
 माहेश्वरो विशूलेन तथा चक्रेण वैष्णवी ।
 दैत्यान् जघान कौमारी तथा शक्त्यातिकोपना ॥
 ऐन्द्री कुलिशपातेन शतशो दैत्यदानवाः ।
 पेतुविदारिता पृथुग्ना रुधिरौधप्रवर्षिण ॥
 तुण्डप्रहारविधस्त्रा द्वाग्रचतवत्स ।
 यराहमूर्त्यो न्यपतशक्रेण च विदारिताः ॥
 नखैविदारिताशान्वान् भचयन्ती महासुरान् ।
 नारसिंहो चचाराजो नादापूर्णदिगम्बरा ॥
 चण्डाहृहासैरसुराः शिवदूत्यभिदूषिताः ।
 पेतुं पृथिश्चा पतितास्तायखादाय सा तदा ॥
 इति भाट्टगण क्रष्ण मर्दयन्तं महासुरान् ।
 द्वद्वाऽभ्युपायैविविधं शुद्धेवारिसैनिकाः ॥
 पलायनपरान् द्वद्वा दैत्यान् भाट्टगणादितान् ।
 योहुमभ्याययौ कुष्ठो रक्षावीजो महासुरः ॥

रक्षविन्दुर्यंदा भूमौ पतत्यस्य गरीरतः । ॥
 ससुत्पतति नेदिव्यारक्षत्प्रमाणस्तदासुरः ॥
 युयुधे स गदापाणिरिन्द्रशक्त्या महासुरः । .
 ततस्यैन्द्री स्वच्छेण रक्षबीजमताङ्गयत् ॥
 कुञ्जिशेनाहतस्यागु तस्य सुस्ताव शोणितम् ।
 समुत्तस्युस्ततो योधास्त्राद्वपास्त्वराक्षमाः ॥
 यावन्तः पतितास्तस्य गरीराद्रक्षविन्दवः ।
 तावन्तः पुरुपा जातास्त्रबीच्छबलविक्रमाः ॥
 ते चापि युयुधुस्ताव पुरुपा रक्षसभ्याः ।
 समं माहृभिरत्युग्रशस्तपातातिमौषणम् ॥
 पुनस्य बच्चपातेन चतस्य शिरो यदा ।
 ववाह रक्षं पुरुपास्ततो जाताः सहस्राः ॥
 वैष्णवी ममरे चैनं चक्रोषाभिजघान ह ।
 गदया ताङ्गयामास एन्द्री तमन्तरेष्वरम् ॥
 वैष्णवीचक्रभिदस्य रुधिरस्त्रावसभ्यैः ।
 सहस्रशो जगद्वरात् तत्प्रमाणैषांश्चासुरैः ॥
 गदया जघान कौमारी वाराही च तथासिना ।
 माहृग्नरौ तिशूलेन रक्षबीजं महासुरम् ॥

स चापि गदया दैत्यः सर्वा एवाहनत् पृथक् ।
 मातृः कोपसमाधिष्ठो रक्षावीजो महासुरः ॥
 तथाहतस्य बहुधा ग्रन्थिशूलादिभिर्भुवि ।
 पपात यो यै रक्षीघस्तेनासच्छतग्रोऽसुराः ॥
 तैर्या सुरास्त्वस्त्रभूतेरसुरैः सकलं जगत् ।
 व्यासमासीन्ततो देवा भयमाजगमुक्तमभ् ।
 तान् विषयान् सुरान् दृष्ट्वा चण्डिकाप्राहसत्वरा ।
 उवाच कालौऽन्नासुखे ! विश्वरं वदनं कुरु ॥
 सच्छुद्धप्रातङ्गस्त्रूतान् इति विद्युत् सप्तासुरान् ।
 रक्षविन्दोः प्रतीच्छु त्वं वक्षो षानेन वेगिता ॥
 मच्यन्ती चर रणे तदुत्पन्नात्महासुरान् ।
 एवमेष चर्य दैत्यः चौषरक्षो गमिष्यति ॥
 भच्यमाणास्त्रयाचोपां न चोत्पत्त्यन्तिचापर्य ॥
 इत्यङ्गा तां ततो देवी शूलेनाभिजघान तम् ।
 मुखेन कालौ जग्न्ते रक्षावीजस्य शोणितम् ॥
 ततोऽसावाजघानाय गदया तत्र चण्डिकाम् ।
 न चास्या वेदनास्त्रको गदापातोऽस्तिपकासपि ॥
 सस्याहतस्य देहात्त बहु सुखाव शोणितम् ।

यतस्ततस्तद्वक्षेण चासुण्डा सम्प्रतीच्छति ॥
 मुखे समुहता येऽस्या रक्तपातान्महासुराः ।
 तांश्चादाय चासुण्डा पपौ तस्य च शोणितम् ॥
 देवी शूलेन बज्जेण वाणैरसिभिक्ष्टैषिभिः ।
 अघान रक्तबीजन्तं चासुण्डापौतशोणितम् ॥
 स पपात मद्दोषु घटे गस्त्रसहस्रमाहतः ।
 नीरक्ताश्च महीपाल ! रक्तबीजो महासुरः ॥
 ततस्ते हर्षमतुलमवापुस्तिंदशा लृप ! ।
 तेषां मातृगणो जातो ननर्त्तास्तदोहतः ॥

इति मार्कंखेयपुराणे साधर्चिके मन्त्रनारे
 इवीमाहात्म्ये रक्तबीजश्च ।

नवम-माहात्म्यम् ।

राजोवाच ।

विचिदभिदमात्यातं भगवन् ! भवता मम !
 देव्याश्चरितमाहात्म्यं रक्तबीजवधाच्यितम् ॥
 भूयश्चक्षाम्यदं चोतुं रक्तबीजे निपातिते ।

चकार शुभो यत् कर्म निशुभाद्यातिकोपनः ॥
ऋषिरुद्याच ।

चकार कोपमसुलं रक्षावीजे निपातिते ।
शुभासुरो निशुभाद्य हतेवन्येषु चाहवे ।
हन्यमानं महासैन्यं विलोक्यामर्प्सुदहन् ।
अभ्यधावद्विशुभोऽय मुख्ययासुरसेनया ॥
तस्याग्रतस्तथा पृष्ठे पार्ख्योद्य महासुराः ।
सन्दृष्टीषुटपुटाः क्रुद्धां हन्तुं देवीमुपायगुः ॥
आजगाम महावीर्यः शुभोऽपि खबलैर्वृतः ।
निहन्तुं चण्डिकांकोपात्कृत्वायुदन्तुमातृभिः ॥
ततो युद्धमतीवासीदेव्या शुभनिशुभयोः ।
शरवर्यमतीवोग्यं मिघ्योरिव रघ्यतोः ॥
चिच्छेदास्ताव्यरां प्ताम्यां चण्डिकाशुश्रोत्करैः ।
ताढ़यामास चाङ्गेषु ग्रस्त्रीघैरसुरेभ्यरौ ॥
निशुभो निशितं रक्ष्यं चर्मं चादाय सुप्रभम् ।
अताढ़यन्मूर्द्धि सिंहं देव्या वाहनसुत्तमम् ॥
ताढिते वाहने देवी खुरप्रेणासिमुत्तमम् ।
निशुभस्याशु चिच्छेद चर्मं चाप्यष्टचन्द्रकम् ॥

हिन्दे चर्मणि खड्डे च शक्तिं चिक्षेप सोऽसुरः ।
 तामप्यस्य द्विधा चक्रे चक्रेणाभिसुखागताम् ॥
 कोपाधातो निशुभीऽथ शूलं जग्राह दानवः ।
 आयान्तं सुहिपातिन् देवी तज्जाप्यचूर्णयत् ॥
 आविष्याद गदां सोऽपि चिक्षेप चर्छिकां प्रति ।
 सापि देव्या त्रिशूलैन् भिन्ना भष्मात्मागता ॥
 ततः परशुहस्तं तमायान्त टैल्पुङ्कवम् ।
 आहत्य देवी वाणौचैरपातयत भूतले ॥
 तस्मिन्निपतिते भूमौ निशुभ्ये भीमविक्रमे ।
 भ्रातर्यतीव संकुदः प्रययौ हन्तुमन्विकाम् ॥
 म रथस्यस्तथान्युच्चैर्गृहीतपरमागुधे ।
 भुजैरटाभिरतुलैव्याप्याश्रेपं बभौ नभः ॥
 तमायान्तं समान्तोऽप्य देवी शद्भवादयत् ।
 च्याग्न्यस्त्वापि धनुपश्यकारातीव दुःसद्म ॥
 पूरयामास कङ्कभो निजप्रश्नात्मनैन च ।
 समस्तैत्यसेन्यानां तेजोवधविधायिना ॥
 ततः सिंहो महानादैरुद्याजितेभमहामदैः ।
 पूरयामास गगनं गान्तधोपदिशो दश ॥

ततः कानौ ममत्पत्वं गगनं द्यामताङ्गयत् ।
 कराभ्यां नविनाटेन प्राकूच्चनास्ते तिरोहिता ॥
 अद्वृष्टासमगिवं शिष्टदृती चकार ह ।
 ते गद्यैरसुरान्वेषुः शुभः कोपं परं ययौ ॥
 दुराम्भिति तिष्ठेति व्याजद्वाराम्बिका यदा ।
 तदा जयेत्यभिहितं देवैराकाशसंस्थितैः ॥
 शुभेनागत्य या शक्तिमुक्ता ज्वालातिभीषणा ।
 आयान्ती वक्ष्म्भूताभा सा गिरस्ता भद्रोल्फया ॥
 दिंहनाटेन शुभस्य व्याप्तं स्तोकवयान्तरम् ।
 निर्धारितनिःस्वनो धोरो जितधानवनौपते ॥
 शुभमुक्ताव्यरान्देवी शुभमत्पहिताव्यरान् ।
 चित्तदेवश्चरैरुग्रैः शतग्रोऽथ सहस्रशः ॥
 ततः सा चण्डिका क्रृदा शूलेनाभिजघान तम्।
 स तदाभिहतो सूमौ सूच्छितो निपयात ह ॥
 ततो निशुभः भग्नाप्य चेतनामात्तकामुकः ।
 आजघान शरैदेवीं कालीं केशरिणस्तथा ॥
 पुनर्य कल्पा बाह्यनामसुतं दत्तुजेष्वरः ।
 चक्रायुधेन दितिजश्चादयामास चण्डिकाम् ॥

ततो भगवतो क्रुद्धा दुर्गा दुर्गांत्तिनाशिनो ।
 चिक्षेद तानि चकाणि स्वगरैः सायकांश तान् ॥
 ततो निशुभ्यो विरीन गदामादाय चण्डिकाम् ।
 अभ्यधावत वै हन्तुं दैत्यसेनासमाप्तिः ॥
 तस्यापतत एवाशु गदां चिक्षेद चण्डिका ।
 शुद्धेन शितधारिण स च शूलं समाददे ॥
 शूलहस्तं समायान्तं निशुभ्यममरादेनम् ।
 हृदि विद्यराध शूलेन वेगाविहेन चण्डिका ॥
 भित्त्य तस्य शूलेन हृदयान्तिःसृतोऽपरः ।
 महाबलो महायीर्यस्तिष्ठेति पुरुषो वदन् ॥
 तस्य निकामतो देवी प्रहस्य स्वनवत्ततः ।
 शिरश्चक्षेद खड्डेन ततोऽसावपतद्वुवि ॥
 ततः सिंहसर्वादोग्रदंडांहुस्त्रिरोधरान् ।
 असुरांस्तास्तथा कालो शिवदूतो तथापरान् ॥
 कौमारीशक्तिनिभिन्नाः केचिक्षेशुर्महासुराः ।
 ब्रह्माणीमन्त्रपूतेन तोयेनान्ये निराकृताः ॥
 माहेश्वरोविशूलेन मित्राः पेतुस्तथापरे ।
 वाराहीतुख्डघातेन केचिच्छूर्णिकृता भुवि ॥

खण्डखण्डस्त्र चक्रेण वैष्णव्या दानवाः सताः ।
 बज्रेण चैन्द्रीहस्तायविभुक्तेन तथापरे ॥
 केचिद्विनेशुरसुराः केचिद्रष्टा महाहवात् ।
 भच्चिताद्यापरे कालोशिवदूतीमृगाधिपैः ॥
 इति मार्कण्डेयपुराणे सावर्णिके मत्वलै देखीमाहात्म्ये
 निष्पुरुषवधः ।

दग्म-माहात्म्यम् ।

ऋषिलक्ष्मा ।

निशुम्भं निहतं हृष्टा भातरं प्रायसमितम् ।
 एन्यमानं बलचैव शुभ्मः क्रुद्धोऽन्रवीद्दत्तः ॥
 बस्तायलैपदुष्टे ! त्वं सा दुर्गे ! गर्वमावह :
 अन्यासां वृत्तमायित्व युध्यसे यातिमानिनी ॥

देव्युयाच ।

एकौवाहं जगत्यत्र दिर्तीया का भमापरा ।
 पश्येता दुष्ट ! भयो य विगत्यो भद्विभूतयः ॥

ततः समस्तास्ता देव्योन्रष्टाणोपमुखा लयम् ।
तस्या देव्यास्तानी जग्मुरेकैवासीत्तदाभिका ॥

देव्युवाच ।

अहं विभूत्या बहुभिरिह रूपैर्यदास्थिता ।
तत्संद्वतं मयैकैव तिष्ठाम्याजौ स्थिरो भव ॥

ऋषिरुवाच ।

ततः प्रवृत्ते युद्धं देव्या शुच्यस्य चोभयोः ।
पश्यतां सर्वदेवानामसुराणां दारुणम् ॥
गरवर्पेः गितेः गरजैस्तायास्तैर्यैव दारुणेः ।
तयोर्यद्भस्तभूद्यूयः सर्वलोकभयद्वरम् ।
दिव्यान्यस्ताणि शतगो सुनुचे यान्यथाभिका ।
बमज्ज तानि दैरयेन्द्रस्तप्रतीघातकत्तुभिः ॥
सुक्षानि सेन चास्ताणि दिष्यानि परमेश्वरौ ।
बमज्ज लोलयैर्योग्रहुद्वारांचारणादिभिः ॥
ततः शशतेऽपीमाच्छादयत सोऽसुरः ।
सापि तत्कुपिता देवो धमुचिच्छेद चेषुभिः ॥
द्विष्ये धमुपि दैत्येन्द्रस्ताया गङ्गिमधाददे ।
चिष्ठेद देवो चक्रेष तामप्यस्य करस्तिताम् ॥

ततः खड्गसुपादाय शतचन्द्रस्थं भानुमत् ।
 अभ्यधावत्तदा देवीं दैत्यानामधिपिश्चरः ॥
 तस्यापतत एवाशु खञ्जिच्छेदं चण्डिका ।
 धनुमुक्तौः शिरैर्षाणैर्यग्नैः चार्ककरामलम् ॥
 हताख्यः स स तदा दैत्यश्छदधन्वा विसारयिः ।
 जग्याहु सुद्धरं घोरमस्त्रिकानिधनोद्यतः ॥
 चिच्छेदापततस्तस्य सुद्धरं निश्चितैः शरैः ।
 तथापि सोऽभ्यधावत्तां सुष्टिसुव्यन्यं वेगवान् ।
 स उष्टिं पातयामासु झट्टये दैत्यप्रहवः ।
 दैत्यास्तस्मापि सा देवी तलेनोरस्य ताङ्गयत् ॥
 तलप्रहाराभिहतो निपपात महोतले ।
 स दैत्यराजः सहसा पुनरैव तथोत्यितः ॥
 चत्पत्य च प्रसरद्धोच्चैर्देवीं गगनमास्थितः ।
 तत्रापि सा निराधारा सुयुधे तेन चण्डिका ॥
 नियुद्धं खे तदा दैत्यचण्डिका च परस्परम् ।
 चक्रतुः प्रथमं सिद्धसुनिविश्वायकारकम् ॥
 नतो नियुद्धं सुचिरं कृत्वा तेनाम्बिका सह ।
 चत्पत्य भ्रातयामासु चित्तेष धरणीतते ॥

स चिस्मो धरणीं प्राप्य मुष्टिमुद्यम्य वेगितः ।
 अभ्यधावत् दुष्टाक्षा चण्डिकानिधने क्षया ॥
 तसायाक्षतं ततो देवो सर्वदैत्यजनेष्ठरम् ॥
 जगत्यां पातयामास भित्त्वा शूलेन वचसि ॥
 स गतासुः पपातीर्थीं देवीशूलाप्रविच्छतः ।
 चालयन् सकलां पृथ्वीं साक्षिद्वीपां सपर्वताम् ॥
 ततः प्रसन्नमखिलं हते तस्मिन् दुराक्षनि ।
 जगत् स्वास्थ्यमतीवाप निर्मलस्वाभवत्तमः ॥
 उत्पातमेघाः सोहका दे प्रागासंस्तो शम्य ययुः ।
 सरितो मार्गवाहिन्यस्तथासंस्तव्व पानिते ॥
 ततो देवगणाः सर्वे हर्षनिर्मरमानसाः ।
 वभूवुर्निर्दत्ते तपिन् गन्धवीं लक्षितं जगुः ॥
 अवादयस्तथैयान्ये ननृतुयाप्तरोगणाः ॥
 वदुः पुण्यास्तथा वाताः सुप्रभोऽभुद्विकरः ।
 जल्वलुयाग्नयः शान्ताः शान्तदिग्जनितस्तनाः ॥
 १ इति शार्णभेदपुरादे शार्णिंके मञ्जरै
 देवीमाहात्म्ये एष्वरवः ।

समोहितं देवि । समस्तानेत-
 स्त्वं वै प्रसन्ना भुवि गुर्जिहेतुः ॥
 विद्या समस्तास्त्रव देवि । भेदाः
 स्त्रियः समस्ताः सज्जना जगत्सु ।
 त्वयैकाया पूर्सितमस्ययैतत्
 का ते सुतिः स्त्रव्यपरा परोत्तिः ॥
 सर्वभूता यदा देवी सर्वभूतिप्रदायिनी ।
 त्वं सुता सुतये का वा भवन्तु परमोत्तायः ॥
 सर्वस्य बुद्धिरूपेण जनस्य ह्रदि सख्यति ।
 स्वर्गापवर्गदे देवि नारायणि । नमोऽस्तु ते ॥
 कलाकाष्ठादिरूपेण परिणामप्रदायिनि ।
 विश्वस्थोपरतौ शक्ते नारायणि । नमोऽस्तु ते ॥
 सर्वमङ्गलमङ्गल्ये शिवे सर्वार्थसाधिके ।
 शरण्ये व्यग्रस्त्रके गौरि नारायणि नमोऽस्तु ते ॥
 स्तृष्टिस्थितिविनाशानां शक्तिभूते सनातनि ।
 गुणाश्रये गुणमये नारायणि । नमोऽस्तु ते ॥
 शरणागतदीनात्मपरिवाशपरायणे ।
 सर्वस्यार्त्तिहरे देवि नारायणि । नमोऽस्तु ते ॥

हंसयुक्तविमानस्ये ब्रह्माणीरूपधारिणि । ।
 कौशाम्भःहरिके देवि नारायणि । नमोऽस्तु ते ॥
 विशूलचन्द्राहिधरे महाबृपभवाहिनि । ।
 माहेश्वरीस्त्ररूपेण नारायणि । नमोऽस्तुते ॥
 मयूरकुकुटद्वते महाभक्तिधरेऽनधे । ।
 कौमारीरूपसंसाने नारायणि । नमोऽस्तु ते ॥
 गङ्गचक्रगदाशाङ्गरूपेण तपरमायुधे । ।
 प्रसौद वैश्यवौरूपे नारायणि । नमोऽस्तु ते ॥
 गृहीतोयमहाचक्रे । देवद्वोडृतवसुभ्यरे ।
 वराहरूपिणि शिवे नारायणि । नमोऽस्तु ते ॥
 नृसिंहरूपेणोण्येण हन्तुं दैत्यान् सतीष्यमे । ।
 त्रैलोक्यव्राणासहिते नारायणि । नमोऽस्तु ते ॥
 किरीटिनि महावज्रे महस्तनयनोच्चले । ।
 हृषपाणहरे चैन्त्र नारायणि नमोऽस्तु ते ॥
 शिवदूतीस्त्ररूपेण इन्द्रदैत्यमहाबले । ।
 घोररूपे महारावे नारायणि । नमोऽस्तु ते ॥
 दंशाकरास्त्रदने शिरोमालाविभूपणे । ।
 चामुण्डे सुरङ्गमयने नारायणि । नमोऽस्तु ते ॥

लक्ष्मि लक्ष्मे महाविद्ये अहे पुष्टि स्वधे भ्रवी ॥
 महारात्रि महाविद्ये नारायणि ! नमोऽस्तु ते ॥
 शेषे सरस्वति वरे भूति वाभवि ताससि ॥
 नियते त्वं प्रसीदेशे नारायणि नमोऽस्तु ते ॥
 सर्वस्वरूपे सर्वेभो सर्वशक्तिसमन्विते ॥
 भयेभ्यस्त्राहि नो देवि दुर्गे देवि नमोऽस्तु ते ॥
 एतत्ते वदनं सौम्यं लोचनवयभूषितम् ।
 पातु नः सर्वभूतेभ्यः कात्याथनि नमोऽस्तु ते ॥
 छालाकरालमत्युप्रमधेपासुरसूदनम् ।
 विशूलं पातु नो भीतेभंट्रकालि नमोऽस्तु ते ।
 हिनस्ति दैत्यतेजासि स्तनेनापूर्यं या जगत् ।
 सा घरणा पातु नो देवि पापेभ्योऽनः सुतानिव ॥
 च सुरासृग्बसा पद्मचर्चितस्ते करोच्चलः ।
 शुभाय खञ्चो भवतु चण्डिके ! त्वां नता वयम् ॥
 रोगानशेपानपहंसि तुष्टा ॥
 तुष्टा तु कामान् सकलानभीष्टान् ।
 त्वामाच्चितरनां न विपच्चराणां
 त्वामाच्चिता द्याच्यथतां प्रयान्ति ॥

हंसयुक्तविमानस्ये व्रह्माणीरूपधारिणि ॥
 कौशाभःहरिके देवि नारायणि । नमोऽस्तु ते ॥
 विशूलचन्द्राहिधरे महावृषभवाहिनि ॥
 माष्टिष्ठरीस्वरूपेण नारायणि । नमोऽस्तुते ॥
 मयूरकुम्भटुट्टुते महाशक्तिधरेऽनघे ॥
 कौमारीरूपसंस्थाने नारायणि । नमोऽस्तु ते ॥
 शङ्खचक्रगदाशार्ङ्गद्वैतपरमायुधे ॥
 प्रसौद वैष्णवौरूपे नारायणि । नमोऽस्तु ते ॥
 रथद्वैतोयमहाचक्रे । दंडोद्भृतवसुभ्यरे ।
 वराहरूपिणि शिवे नारायणि । नमोऽस्तु ते ॥
 लृसिंहरूपेणोग्रेण हनुं दैत्यान् उतोद्यमे ॥
 द्वैलोक्यतायसहिते नारायणि । नमोऽस्तु ते ॥
 किरीटिनि महावज्ये महस्त्रनयनोक्तवस्ते ॥
 हत्रपाणहरे चैन्द्रि नारायणि नमोऽस्तु ते ॥
 गिवदूतोस्वरूपेण छन्दैत्यमहावस्ते ॥
 घोररूपे महारावे नारायणि । नमोऽस्तु ते ॥
 दंडाकरालयदने शिरोमालाविभूपणे ॥
 आमुष्णे सुखमयने नारायणि । नमोऽस्तु ते ॥

लक्ष्मि लक्जे महाविद्ये अहे पुष्टि स्थधे ध्रुवे । ।
 महारात्रि महाविद्ये नारायणि ! नमोऽस्तु ते॥
 मेधे सरस्वति वरे भूति वाभवि तामसि । ।
 नियते त्वं प्रसौदेशे नारायणि नमोऽस्तु ते ॥
 सर्वस्वरूपे सर्वेशे सर्वगक्षिसमन्विते । ।
 भयेभ्यस्वाहिं नो देवि दुर्गे देवि नमोऽस्तु ते॥
 एतत्ते वदनं सौम्यं लोचनव्ययभूषितम् ।
 पातु नः सर्वभूतेभ्यः कात्यायनि नमोऽस्तु ते ॥
 च्वालाकरालभव्यमग्नेपासुरसूदनम् ।
 त्रिशूलं पातु नो भौतिर्मंद्रकालि नमोऽस्तु ते ।
 हिनस्ति दैत्यतेजांसि स्वनेनामूर्यं या जगत् ।
 सा घण्टा पातु नो देवि पापेभ्योऽनः सुतानिव॥
 असुरासुरवसा पङ्कचचिंतस्ते करीच्छलः ।
 एमाय खड्डो भवतु चण्डिके । त्वां नता वधम् ॥
 रोगानशेषानपहंसि तुटा ॥
 तुटा तु कामान् सकलानभौषान् ।
 त्वामाश्रितानां न विप्रवराणां
 त्वामाश्रिता ह्याथयतां प्रयान्ति ।

एतत् छतं परा कदमं स्वयाद्
 धर्मेदिपा देवि । महाशुराणाम् ।
 रूपे रनेकेष्टुधाभसूक्ति
 छत्वास्थिके । तस् प्रकरोति कान्या ।
 विद्यासु शास्त्रेषु विद्येषादीपे-
 चाद्येषु वायेषु च का त्वदन्या ।
 गमत्वगत्तेऽतिमहान्यकारे
 विभ्रामयत्वेतदतीय विष्वम् ।
 रक्षांसि यत्रोऽविष्याय नागा-
 यत्रारयो दस्युबलानि यत्र ।
 दावानसो यत्र तथाविभ्रष्टे
 तत्र स्थिता त्वं परिपासि विष्वम् ।
 विष्वेष्टरी त्वं परिपासि विष्वं
 विष्वाग्निका धारयसीति विष्वम् ।
 विष्वेष्टवन्दग्न भवतो भवन्ति
 विष्वाग्नया ये त्वयि भक्तिनस्त्राः ॥
 देवि । प्रसीद परिपालय नोऽरिभीति-
 निल्यं यथासुरवधादधुनैव सूक्ष्मः ।

पापानि सर्वं जगता ज्ञ शमं नथाशु
उत्पातपाकजनितां द्य महोपसर्गान् ॥
प्रणतानां प्रसीदत्वं देवि ! विश्वात्तिं हारिणि ॥
बैलोक्यवासिनामिद्ये ! लोकानां वरदा भव ॥

देव्युवाच ।

वरदाइ शुरगणा ! वरं यं मनसेच्छय ।
तं हुण्ड्य भ्रयच्छामि जगतासुपकारकम् ॥

देवा असुः ।

सर्वाद्याधाप्रशमनं तैलोक्यस्याखिलेश्वरि ॥
एवमेव त्वया कार्थ्यमस्यादैरिविनाशनम् ॥

देव्युवाच ।

बैवस्यतेऽन्तरे प्राप्ते अष्टाविंशतिमि युगी ।
शुभ्रो निश्चमायौ वान्यावृत्पत्त्येते महासुरौ ॥
नन्दगोपगृहे जाता यशोदागर्भसुखवा ।
ततस्त्रौ नाशयिष्यामि विन्याचलनिवासिनौ ॥
पुनरप्यतिरीढ्रेण रूपेण शृण्यवीतसे ।

अपतीयं हनिष्यामि वै प्रचित्तांस्तु दानवान् ॥
 भक्षयन्त्याश तानुयान् वै प्रचित्तामहा सुरान् ।
 रक्षा दक्षा भविष्यन्ति दाहिमीकुसुमोपभाः ॥
 ततो मां देवताः स्वर्गे भृत्यन्तोके च मानवाः ॥
 स्तुषन्तो व्याहरिष्यन्ति सुतसं रक्षाइन्तिकाम् ॥
 भूयस ग्रतवार्पिं व्यामनाहृष्यामनधर्सि ।

मुनिभिः संस्तु ता भूमौ सधिष्यामययोनिजा ॥
 ततः गतेन नेत्राणां निरीचिष्यामि यन्मुनीन् ।
 कौर्त्त्यिष्यन्ति मनुजाः ग्रताचौमिति मात्ततः ॥
 ततोऽहमहिलं लोकमात्मदेहमसुद्धवैः ।
 भरिष्यामि सुराः शकौराषुष्टेः प्राणधारकैः ॥
 श्वाकर्मरीति विख्यातिं तदा यास्याम्यहं भुवि ॥
 तत्रैव च बधिष्यामि दुर्गमास्यं महासुरम् ।
 दुर्गादेवीति विख्यातं तन्मे नाम भविष्यति ॥
 पुनश्याहं यदा भौमं रूपं कुखा हिमाचले ।
 रक्षासि चययिष्यांसि मुनीनां वाणकारणात् ॥
 तदा मा सुनयः सब स्तोषन्त्यानम्भमूर्तयः ॥
 भौमादेवीति विख्यातं तन्मे नाम भविष्यति ॥

यदारुणाख्यस्तैलोक्ये महाबाधां करिष्यति ।
 तदाहं भ्रामरं रूपं कृत्वा संख्ये यषट्पदम् ॥
 तैलोक्यस्य हितार्थाय बधिष्यामि महासुरम् ।
 भ्रामरीति च मां लोकासूदास्तोथन्तिसर्वतः ॥
 इत्य' यदा यदा बाधा दानवोत्या भविष्यति ।
 तदा तदावतीर्थाहं करिष्याम्यरिसंक्षयम् ॥

इति माकेश्वरुरागे शाश्वर्णिके मन्त्रन्तरे
 देवीमाहात्म्ये देव्या, स्तुतिः ।

द्वादश-माहात्मग्रन्थ ।

देव्युवाच ।

एभिः स्तुवैश मां नित्यं स्तोषते यः समाहितः
तस्याद्वं सकलां वाधां शमयिष्याम्यसंशयम् ॥
मधुवैटभनाशच महिपासुरघातनम् ।
कीर्तयिष्यन्ति ये तददधं शुभनिशुभयोः ॥
अष्टम्याच्च चतुर्दशां नवम्याद्यैकचेतसः ।
शोष्यन्ति चैव ये भज्या मममाहाम्ब्रमुक्तसम् ॥
न तेषां दुष्कृतं किञ्चिदुष्कृतोत्या न चापदः ।
भविष्यति न दारिद्र्यं न चैवेष्टवियोजनम् ॥
शबुतो न भयं तस्य दस्युतो वा न राजतः ।
न शस्त्रानलतोयीधात् कदाचित् सम्भविष्यति ॥
तस्याम्बैतस्याहाकृपा पठितव्यं समाहितः ।
शोतव्यस्तु सदा भज्या परं स्वरूप्ययनं हि तत् ॥
उपसर्गानशेषांस्तु महामारीसुद्धवान् ।
तथा विविधसुत्पातं माहाम्बरं शमयेआम ॥

यत्रैतत् पञ्चते सम्युक्तनित्यमायतने मम ।
 सदा न तद्विमोच्यामि साक्षिधंतव ने स्थितम्॥
 बलिप्रदाने पूजायामग्निकार्ये महोत्सवे ।
 सर्वं ममैतचरितसुचार्यं आव्यमेव लत् ॥
 जानताजानता वापि बलिपूजान्तया कृताम् ।
 प्रतीच्छयान्यहं प्रौत्पा बङ्गिहोमं तथा कृतम्॥
 शरत्काले महापूजा क्रियते या च वार्षिकी ।
 'तस्यां ममैतन्माहात्म्यं' श्रुत्वा भक्तिसमन्वितः ॥
 सर्वावधाविनिर्मुक्तो धनधान्यसुतान्वितः ।
 मनुष्यो मतप्रमादेन भविष्यति न संशयः ॥
 श्रुत्वा ममैतन्माहात्म्यं तथा चोत्पत्तयः शुभाः ।
 प्रराक्षसच्च युजेषु जायते निर्भयः सुभान् ॥
 रिषयः संचयं यान्ति कल्याणाद्वौपपद्यते ।
 नन्दते च कुलं पुंसां माहात्म्यं मम नृणाताम्॥
 शान्तिकर्मणि सर्वं च तथा दुःखप्रदर्शने ।
 यहपीडासु चोप्रासु माहात्म्यं शृणुयाच्चाम ॥
 चपसगाः शमं यान्ति यहपीडाय दारुणाः ।
 दुःखप्रदं नृभिर्दृष्टं शुखप्रसुपजायते ।

वालयहामिभूतानां वालानां शान्तिकारकम् ।
 संघातभेदे च नृणां मैत्रीकण्सुत्तमम् ॥
 दुर्वृत्तानामशेषाणां वल्लहानिकरं परम् ।
 रजोभूतपिशाचानां पठनादेव नाशनम् ॥
 सर्वैः समैत्तमाहाम्य भग्नं सविधिकारकम् ॥
 पशुपुष्पार्घ्यधूपैश्च गन्धदीपैश्च योत्तमैः ।
 विप्राणां भोजनैर्हीमैः प्रोक्षणैर्यैरहर्निश्चम् ॥
 अन्यैश्च विविधैर्भीर्गैः प्रदानैर्बृत्सुरेण या ।
 प्रौतिम्भेदे क्रियते साम्निन् सकृत् सुचरिते शुते ॥
 शुते हरति पापानि तथारोग्यं प्रयच्छति ।
 रक्षा करोति भूतेभ्यो जन्मनां कोर्त्तनं भग्नम् ॥
 शुद्धेषु चरितं यन्मे दुष्टदैत्यनिवर्हणम् ।
 तस्मिन् शुते वैरिक्षतं भयं पुंसां न जायते ॥
 युसाभिः स्तुतयो याथ याथ ब्रह्मपर्यभिः स्ताताः ॥
 ब्रह्मणा च स्तातास्ता स्तु प्रयच्छन्ति शुभां मतिम् ॥
 अरण्ये प्रान्तरे वापि दावाच्चिदपरिषारितः ।
 दस्युभिर्वा हृतः शूल्ये गृहोतो वापि शवुभिः ॥
 सिंहव्याघ्रानुयातो वा वने वा वनहस्तिभिः ।

राजा क्रुष्णेन वाचसो बध्यो बन्धगतोऽपि वा ॥
 आघूर्णितो वा वातेन स्थितः पोते महार्णवे ।
 पततसु वापि शस्त्रेषु संग्रामे सृशदारणे ॥
 सर्वावाधासु घोरासु विद्वाभ्यदिंतोऽपि वा ।
 स्मरन्ममैतत्त्वरितं नरो सुचेत् सहटात् ॥
 मम प्रभावात् सिंहाया दस्यवी वैरिषस्तथा ।
 दूरादेव पलायन्ते स्मरतयरितं मम ॥

ऋषिरुच ।

इत्युक्ता सा भगवती चण्डिका चण्डविकमा ।
 पश्चतामेष देवानान्तवैवान्तरधीयत ॥
 तेऽपि देवा निरातद्वाः स्वाधिकारान् यथा पुरा ।
 यज्ञभागभुजः सर्वे चक्रुर्णिनिहतारथः ॥
 देत्याय देव्या निहते शुभ्रे देवरिषो युधि ।
 जगद्विष्वसिनि तच्छ्रिमहोयेऽतुलयिक्षमे ।
 निशुभ्रे च महायीर्णे ग्रीषीः पातानमायुयुः ॥
 एष भगवती देषी सा नित्यापि पुनः पुनः ।
 सम्भूय कुरुते भूप । जगतः परिषाननन् ॥

तयैतमोद्धते विज्ञँ सैव विज्ञं प्रसूयते ।
 सा याचिता च विज्ञानं तुष्टा कृदि॑ प्रथच्छुति॥
 व्यास॑ तयैतत् सकालं ब्रह्मारुद्धं मनुजेष्वर ।
 महाकाल्या महाकाले महामारीखरूपया ॥
 सैव काले महामारी सैव सृष्टिभंवत्यजा ।
 स्थितिं करोति भूताना सैव काले सनातनी ॥
 भवकाले नृणा सैव लक्ष्मीवृद्धिप्रदा रठहे ।
 सैवाभावे तथालक्ष्मीविनाशायोपजयते ॥
 सुता सम्पूजिता पुष्पैधूं पगन्धादिभिस्ताया ।
 ददाति वित्तं पुकाश मतिं धर्मं तथा शुभाम् ॥
 इति भार्करुद्देयपुराणे सावर्णिके गच्छतरे देवीमाहात्म्रे
 शुभनिशुभवध समाप्त ।

वयोदश-माहात्म्यम् ।

ऋषिरुच ।

एतत्ते कथितं भूप ! देवीमाहात्म्यम् सुत्तमम् ।
एवम्भावा सा देवी यद्येदं धार्थते जगत् ॥
विद्या तथैव कियते भगवद्विष्णुमायया ॥
तथा त्वसेप वैश्यस्य तथैवान्ये विवेकिनः ।
मोह्यन्ते मोहितार्थैव मोहनेष्वन्ति चापरे ॥
तासुपैष्वि महाराज ! शरणं परमेष्वरौम् ।
आराधिता सैय नृषां भोगस्यर्गापवर्गंदा ॥
मार्कंखेय उवाच ।

इति तस्य यच्चः श्रुत्वा सुरथः स नराधिपः ।
प्रणिपत्वा महाभागं तमृषिं ग्रंसितव्रतम् ॥
निर्विष्ठोऽतिममत्वेन राज्यापहरणेन च ।
नगाम सद्यम्मापस्ते स च यैश्यो महामुने ॥
सन्दर्गनार्थभग्याया नदीपुस्तिनसंस्थितः ।
स च यैश्यस्यापस्तेपे देवीसूक्तं परं लपन् ॥

तौ तस्मिन् पुलिने देव्याः सत्वा मूर्त्ति मही-
मयीम् ।

अहंषास्त्रक्रतुस्तस्याः पुष्टधूपाग्नितर्पणैः ॥
निराहारौ यताहारौ तन्मनस्कौ समाहितौ ।
ददतुस्त्रौ बलिच्छैव निजगात्रासुगुच्छितम् ॥
एष समाराधायतोस्त्रिभिर्वर्षयतामनोः ।
परितुष्टा जगदाक्री प्रल्यच्चं प्राह चण्डिका ॥

देव्युवाच ।

यत् प्रार्थते त्वया भूप । त्वया च कुसनन्दन ॥ ॥
मप्तम्भात् प्राप्यतां सर्वं परितुष्टा ददामि तत् ॥
मार्कण्डेय उवाच ।

हत्वा रिपूनस्त्रनितं तव तव भविष्यति ॥
 सृतथ भूयः संप्राप्य जन्म देवाद्विवस्तः ॥
 सावर्णिको नाम मनुभवान् भुवि भविष्यति ॥
 वैश्यवर्थे ! तया यस्य वरोऽस्मत्तोऽभिवास्तः ॥
 तं प्रयच्छामि संसिद्धैर तव ज्ञानं भविष्यति ॥

मार्कण्डेय उवाच ।

इति दस्ता तयोर्देवी यथाभिलिपितं वरम् ।
 बभूवान्तर्हिता सद्योभक्षया तास्यामभिष्टुता ॥
 एवं देव्या वरं लक्ष्मा सुरथः ज्ञज्ञियर्पमः ।
 सूर्याज्ञन्म सुमासाद्य सावर्णिर्भविता मनुः ॥

इति मार्कण्डेयपुराणे सावर्णिके मन्त्रलिखे ईषी-
 माहात्म्या समाप्तम् ।



THE SACRED CHANDI

OR

**The Divine Lay of the
Great Mother,**

I bow down my head to Chandika.

The Sacred Chandi

CHAPTER I

Who is Chandika ?

Markendaya said —

I shall describe in detail the birth story of the eighth Manu, who was the son of Savarni, descended from Surja *

* This celebrated holy poem is an allegorical commentary on some of the chief teachings of the Gita. It is as sacred as the Gita itself. No great Hindu religious ceremony can be performed without reciting it verbatim.

The story of the struggle between the Good and the Evil — God suppressing the Evil Spirit, — has found a place in every religion of the world, it is the war of the Devas and the Danaus in the Vedas, — it is the battle between Ashura and Daeva in Zoroaster's great religion — it is the struggle between the Buddha and Mara in Buddhism, — it is the hurling of Satan down into hell by God and his heavenly host in the holy Bible.

2. I shall also describe how this high-souled Savarni, * having descended from Surja, got the sovereignty of the 'eighth) *Mannantara* by the grace of *Mahamaya*. †

This Chandi is but another beautiful poem on the same subject,—containing an allegorical story in which the Great Mother,—the Omnipotent Spirit of God,—Prakriti and Maya of the Hindu Philosophy,—is fighting with various Danavas,—the Evil Spirits of the Universe. It contains some *Adorations* of God i.e. the Great Mother,—the like of which cannot be found in any other religious books.

* Literally Great Illusion,—the Maya of the Vedanta Philosophy. It is an unknowable Force of the great God. The Hindus called this Force their Great Mother and have given her innumerable names, such as, Chandi, Charika, Sakti, Kali, Durga, Vavani &c &c

† The Sastras say that in every *Kalpa*,—the period in which the Universe remains manifested,—there are fourteen Manus that rule over it. The period, in which one of these Manus rule, is called a *Mannantara*. At the end of a *Kalpa*, Purusha (Supreme One) becomes unmanifested again. See my *Sriva and Sakti, Sankara &c.*

3 In the *Mannantara* called *Swarochish*, just preceding the present *Mannantara*, a king named Suratha of Chaitra dynasty, became the sole lord of the world *

4 He used to rule over his people as if they were his own children But the rulers, who were eaters of pigs, became his great enemies †

* The Rishi thus begins a story and explains some of the most abstruse scientific and philosophical truths in the form of an interesting narrative The Story begins to tell us how a king of the world by adoring *Mahamaya* became a great Manu,—a ruler of the Universe, in his next birth It will be found in the last chapter of the work The Rishi introduced two characters —one a powerful king, and other a Vaisya—merchant Both worshipped the Goddess,—the king prayed for Universal Kingship in the next birth, but the merchant prayed for True Knowledge which means Final Salvation The name of the king is *Suratha* —Enjoyer of pleasure, and that of the merchant is *Samadhi*,—Peace with God Is not this grand?

† By eaters of pigs the Rishi perhaps means the non Aryan kings

5. The most powerful king Suratha, having been engaged in war with these rulers, was defeated, though his enemies were not so powerful as he was.

6. Suratha returned to his city and henceforth his sovereignty was only over that city, but his enemies did not give him respite,—they attacked him with all their force.

11. There did he thus meditate, having his mind till then attached to the world and vanity :—

12. "Are my treacherous and wicked servants protecting the city that was always guarded and protected by my ancestors and which has been forsaken by me ?

13. "I do not know how my always-musted chief elephant, named Sura, is now faring in the service of my enemy.

14. "The servants, who were ever obedient to me and who were always gratified with much wealth presented by me, are now surely serving their new masters.

15. "My ministers were all great spend-thrifts. They will soon squander away the wealth that I amassed with great difficulty."

16. When the king was thus sorrowfully meditating, he saw in that abode of the Rishi *Madhas*, a man of the Vaisya caste. He then asked the Vaisya, "Sir, who are you and why

have you come here? Why do I see you in deep grief and full of anxiety?"

17 That Vaisya, thus affectionately addressed by the king, said in reply,

18 "I am a Vaisya, named Samadhi: I was born in a wealthy family, but my sons and wife, having been maddened by avarice, have driven me away

19 "When my wife and children took my wealth,—when I was forsaken by my well wishers, my relatives and friends—I left my home in sorrow and grief and came to this forest in search of wealth

20 "I do not receive any news of my wife and children, relatives and friends while I am residing in this place

21 "I do not know whether my children are well or unwell,—whether they are well conducted, or they have grown vicious" *

22 The King said —' Why is your mind full of love and anxiety for those avaricious wife and children, who have driven you away?' *

23. The Vaisya said :—“What you have said regarding me is perfectly true, but what can I do ?—My mind is not my own.

24. “For those, that being greatly avaricious, forsook all filial love and drove me away, for them my mind is now full of love and affection.

. 25. “O good king, I am fully aware of what you have said. I do not know the reason why my mind is still drawn towards these wicked people.

26. “I am sighing for them,—their thoughts often make me inattentive. My mind, by no means, grow heartless and affectionless on those unaffectionate people. What can I do ?”

27. That king and the Vaisya then both went to the Rishi *Madhas*.

28. After having worshipped the Rishi in due form, they sat down before him and passed sometime in pleasing conversation.

29. The King said :—“O high-souled one, I desire to ask you something ; kindly tell me what I ask. What is *that*

which, not being brought under control,
makes my mind the cause of its pain
and suffering? •

30 "What is the cause of my being attracted, though I am not an ignorant man,—though I may call myself wise,—to my kingdom, to lordship, to vanity like the ignorant and foolish men who are always attached to worldly wealth?

31. "This Vaisya, like myself, has been driven away from home by his avaricious wife and children and is forsaken by all his relatives, friends and servants, but he is still full of affection for them.

32 "This Vaisva and myself clearly perceive our weakness, but on account of the sense of vanity in our mind, we are both suffering much pain from it

33 "O lord those that have no clear understanding are illusioned into wrong beliefs,—but we are wise and

* The Rishi, thus starting with a story introduces the discussion of grave philosophical and religious topics. The question put is a most important one.

learned, why are we also illusioned into wrong beliefs?—Why are we also deluded! Tell me, Sir, the cause of it."

34. The Rishi said:—"All animals have knowledge of all things,—and all things again exist in different shapes. There are some animals (such as bats etc.) that are blind at day and there are others (such as crows etc.) that are blind at night. There are some again that are blind both at day and at night, and some again that can see both at night and day. *

35. "It is true that every man is wise,—every man has the knowledge of different things of the world,—and as you are considering yourselves as wise men, so

* Those men, who are thoroughly worldly, have the knowledge of things, but they have no knowledge of the inner life. Those again, who have got the knowledge of inner life, have no knowledge of outer life of the world. But those that are truly wise have secured omniscience and have knowledge of both the inner and the outer lives. They are the *disillusioned enlightened men*. They have transcended great Maya. For Maya see my *Samsara Dharmas*.

every man in that sense is a man of knowledge. In that sense all birds and beasts also are the possessors of knowledge,—they too perceive the distinction of things.

36 "The knowledge, that is possessed by men, is also possessed by birds and beasts, and the knowledge, possessed by birds and beasts, are also possessed by men. * Notwithstanding this, look there, the birds, though themselves are hungry, are with affection and love putting the grains into the beaks of their young ones.

37 "O great man, do you not see that men, with the hope of getting help from their children at their old age, are affectionate towards them?

38 "You may think that real happiness cannot be got from one's children, yet why then are they thrown into the deep hole of Illusion and thus suffer pain? No one desires to injure oneself.

* That is—as regards eating and drinking and other worldly acts men and lower animals have the same knowledge.

The truth is,—men are thrown into the
hole of Illusion and become full of love,
affection &c by the inscrutable Force,
—*Mahamaya*,—of the Protector and
Preserver of the world *

39 "Do not be astonished in the
least when you find that men are always
eager to seek their own good and
fall into Illusion and suffer pains and
miseries, dispensed as they are, by *Ma-*
hamaya Not to speak of others, He who
is the Lord of this Universe is also sub-
jected to the control of this *Mahamaya*
She is the Controller of all Senses Her
powers are undescribable and unthink-
able She puts Illusion into the mind
of the most wise men

40 "From Her, issues forth all this
Universe. When she favours one, that
one obtains Final Emancipation. †

* Purusha of the Philosophy,—Vishnu and
Siva of the Puranas

† According to the Hindu Philosophy, Sal-
vation means Final Emancipation from the
Deeds of Rebirths

41. "In one hand this *Mahamaya* throws men into the hole of the world, on the other, She is the Embodiment of True Knowledge; by Her grace men obtains True Knowledge, therefore She is the Everlasting Existence,—the Cause of Emancipation. By Her, man is bound to the world,—She is the great Goddess over even Brahma and others." *

42. The King said —"O Lord, who is She whom you are calling as *Mahamaya*? How was She born,—what does She perform? O the best of learned men, what are Her characteristics? Is She everlasting, eternal, or is She transient and mortal? What is Her true nature? I desire to learn all this from you" †

* Because She is the Almighty Force in the Supreme One.

† This is the very question,—i.e., what is the nature of the Supreme God,—that has been asked by the great thinkers and philosophers all over the world. Rishi Markendaya, in order to make these deep philosophical topics popular & interesting, puts them in a nice story,—a

43 The Rishi said —“She is eternal,—She is manifested as Universe. The countless millions of worlds are Her manifestation. She has created all the moveables and immovables of the Universe. Though She has no births like us, yet men sing some sort of Her births and appearances. Hear them from me in different stories. *

44. “I repeat to you again so that you can well remember it, that *Mahamaya* is Eternal Existence,—She has no beginning nor end,—She has no birth or death,—but for the good of the world,

beautiful poem,—and that grand poem is his celebrated and highly sacred Chindi.

* Sankhya Kinkri says —“Prakrti (*Mahamaya* and *Chindika* of the holy Chindi) is like a dancing girl, exhibiting herself to and dancing before Purusha. He contemplates Her in ease and at leisure. She desists because He has fully seen her.” *

The Gita says —“Know that Purusha and Prakrti are both without beginning. Know that all modifications of matter and all its qualities spring from Prakrti. She is the source of the working of causes and effects.”

She has a sort of *Appearance*, and these,
Appearances are called Her births •
 Now hear some of them

45 The Lord Vishnu † at the end
 of the Dissolution of the Universe when
 it became all watery, lay asleep in deep
 Yoga on His infinite bed ‡

* Such births were those of Krishna
 Buddha, Jesus, Mahamed and others * When
 sin predominates and virtue languishes, I take
 births age after age to re establish the Kingdom
 of Righteousness,—' these were the words of
 Krishna, Buddha, Jesus and Mahamed. But
 here in this story the learned Rishi tells us some
 deep philosophical and scientific truths in the
 form of an interesting legend. They were alle-
 gorically told —and they are indeed very grand

† Here Vishnu means the Supreme One,—
 Purusha of the Vedanta Philosophy

‡ It is a poetical way of saying a great
 philosophical and scientific truth. The follow-
 ing passages quoted from my work *Sesatara
 Dharma* or the "Eternal Religion of the
 Hindus" will explain fully what the Rishi means

"We do not and cannot know what *Maya*
 (Rishi's Mahamaya) is, but we know Her actions.
 We know that it was She who has caused the
 birth and evolution of this Universe

46 Prajapati, the Lord of Creatures,
Brahma was seated on a lotus that

This evolution,—projection from unknowable *Brahman*,—is caused step by step. From Maya proceeded Great Prakriti and Purusha,—the *Saguṇa Ishwars* of the *Sāstras*,—the Universal God of all humanity. He was then *Avyaktam*:—unmanifested—undifferentiated.

The ancient teachers define *Avyaktama* as 'The Equilibrium of Three Forces' (Satwa, Raja and Tami)

When these three Forces remain in *Equilibrium*, there is no creation, no modification,—but as soon as this equilibrium is lost, the balance is disturbed, and one of these Forces gets stronger than the others, then change and motion begin and evolution of all thus goes on and the Universe is the result.

This state of things goes on cyclically. When it quiets down, what becomes of the Universe? It still exists in a finer form,—the Hindu Philosophers call it *Karanbari*,—the Causal State—the Sea of Cruses."

The Rishi says here that the Supreme One is now in his Quiet State,—He is sleeping in the *Karanbari*—the Causal State. From this state, by the disturbances of the Three Forces, creation begins. The Rishi beautifully describes it in a nice story.

She has a sort of *Appearance*, and these,
Appearances are called Her births.
 Now hear some of them.

45 The Lord Vishnu + at the end
 of the Dissolution of the Universe when
 it became all watery, lay asleep in deep
 Yoga on His infinite bed. +

* Such births were those of Krishna
 Buddha, Jesus, Mahamed and others "When
 sin predominates and virtue languishes, I take
 births age after age to re-establish the Kingdom
 of Righteousness,—" these were the words of
 Krishna, Buddha, Jesus and Mahamed. But
 here in this story the learned Rishi tells us some
 deep philosophical and scientific truths in the
 form of an interesting legend. They were alle-
 gorically told,—and they are indeed very grand.

+ Here Vishnu means the Supreme One,—
 Purusha of the Vedanta Philosophy

† It is a poetical way of saying a great
 philosophical and scientific truth. The follow-
 ing passages quoted from my work "Sonatana
 Dharma" or the * "Eternal Religion of the
 Hindus" will explain fully what the Rishi means

"We do not and cannot know what *Maya*
 (Rishi's Mahamaya) is, but we know Her actions.
 We know that it was She who has caused the
 birth and evolution of this Universe.

Yoga and on his eyes was seated all-regulating, all-preserving and all destroying, the ever-illuminating Goddess, known as the Sleep of Yoga or *Mahamaya*. Seeing the demons coming, Brahma, in order to awaken Vishnu and to subdue these two demons, thus prayed to Her,—the Great Mother of the world.

49. O Goddess of the Universe, Thou art *Swaha*, Thou art *Swadha*, Thou art Eternal,—Thou art of Three Powers,—*Mantra*, *Ardha Mantras*, constant and perpetual. • O Eternal One,—Thou art the Mother of all.

50. O Goddess, all this Universe has been created by Thee. Thou doest always protect and preserve it. Thou

* *Swaha*, *Swadha* &c. are the terms of *Yagmas*—Sacrifices. We have no space in this work to explain all these words.

These powers are *Satwa*, *Raja*, and *Tama*, the powers of creation, preservation and destruction.

The whole Adoration shows that it is addressed to no other but the Great Force—*Sakti*—of the Supreme One.

rose from the navel of the Supreme One. *

47. At this very time, two great demons of the name of *Madhu* and *Kaitava* † came forth from the ears of Vishnu and attempted to kill Brahma ‡

48. Brahma saw the fearful demons coming towards him,—he saw that Vishnu,—the Supreme Lord,—was asleep in

* Brahma is the *Creating Force* of the Supreme One,—*Raja Force* of the Philosophy

† *Madhu* (*Satwa*) means Ambrosia,—*Kaitava* (*Tama*) is poison. Both of them were trying to be powerful—but unless they are subdued, *Raja* (Brahma) cannot create,—therefore it became necessary to subdue them for the purpose of creation. How beautifully the author of Chandi puts before us this great scientific truth in this nice story!

‡ After the explanation of the Causal State of the Supreme One given by us,—when we say that these two allegorical demons of the Rishi are nothing else but the *Satwa* (the protecting) and *Tama* (destroying) forces of the Supreme God,—we think we need not add any thing more. The Rishi tells us the creation theory in a funny nice story,—that is all.

Yoga and on his eyes was seated all-regulating, all-preserving and all destroying, the ever illuminating Goddess, known as the Sleep of Yoga or *Mahamuya*. Seeing the demons coming, Brahma, in order to awaken Vishnu and to subdue these two demons, thus prayed to Her,—the Great Mother of the world.

49. O Goddess of the Universe, Thou art *Swaha*, Thou art *Swadha*, Thou art Eternal,—Thou art of Three Powers,—*Mantra*, *Ardha Mantras*, constant and perpetual. • O Eternal One,—Thou art the Mother of all.

50. O Goddess; all this Universe has been created by Thee. Thou doest always protect and preserve it. Thou

* *Swaha, Swadha &c.* are the terms of *Yagmas*—Sacrifices. We have no space in this work to explain all these words.

These powers are *Satwa, Raja*, and *Tama*, the powers of creation, preservation and destruction.

The whole Adoration shows that it is addressed to no other but the Great Force—*Sakti*—of the Supreme One.

holdest it, and to Thee it dissolves at the Final Dissolution.

51. In the process of creation, Thou art the Creator as well as the Created. In in the process of its protection and preservation, Thou art the Protector as well as the Protected. In destruction Thou art the Destroyer as well as the destroyed. Thou art every where and in every thing in this Universe. Thou art the Great Knowledge,—* Thou art the Great Illusion —Thou art the Great Intelligence —Thou art the Great Memory.

52. Thou art the Cause of all Delusion in this world —Thou art the Great Goddess —Thou art the Great Strength

53. Thou art the Possessor of the three *Gunas* (Forces of *Raja*, *Tama*, and *Satwa*),—Thou art the Nature of every thing. Thou art the fearful Night of final dissolution —thou art the Night of Death,—thou art the Night of the End.

* The very same thing has been said in the Gitā. See Chapter XXVI

54 Thou art the Great Goddess—
thou art the Goddess of Prosperity,—
Thou art Modesty—Thou art Wisdom
that creates Understanding,—thou art
Strength and Gratification Thou art
Illusion and Forgiveness and Peace

55 Thou art the Wielder of fearful
Khargi Sulz, Gada Chakra Bows,
and *Arrows, Conch, Vushands and*
Parighi *

56 Thou art exceedingly beautiful
over all beautiful things in this Universe
Thou art the Ruler of all Gods, there
fore Thou art *Parama*,—greater than
any one or any thing Thou art the
greatest Goddess above all

57 O Every Thing existent and non
existent in this world,—whatever mov
able and immovable, manifested or un
manifested that exists in this Universe
is your Nature. Thou art their Source
and Strength,—how can I praise and
adore thee!

58 He who is the Creator, Protector

* All weapons of different sorts.

and Destroyer, even that Vishnu, the Supreme Lord, is asleep by your unknowable Power,—who then can praise and adore thee !

59. Even Vishnu, Siva and myself (Brahma) * are born of Thee,—who then can praise and adore thee !

60 Thou the Possessor of Undescribable Powers,—Thou existest in your own Great Glory. These two demons, *Madhu* and *Kaitava*, are indomitably powerful,—kindly put them into delusion †

61 I pray to Thee, that the Protector of the Universe, the Supreme One, soon be awakened and his powers are roused

* Vishnu, the Protecting Power—the *Satwa* Power,—Brahma, the Creating Power—the *Raja* Power, and Siva, the Destroying Power,—the *Tama* power

† How beautifully put ! The Powers *Satwa* and *Tamas* are greatly powerful,—unless they are subdued *Raja*, the Creating Power, cannot proceed with creation. The great Rishi's story at first appears as childish and ridiculous, but is it now childish and ridiculous we ask ?

so that these two demons may be soon killed ”

62 The Rishi said —Being thus scorched, the Goddess *Tamasa*, • in order to rouse Vishnu and to slay *Madhu* and *Kutava*, issued forth from the eyes, face, nose, arms, heart and chest of Vishnu and became visible to Brahma

53 Being released by the Goddess, the Lord of the Universe roused himself and saw before him those two demons †

4 He also saw that the wicked, the greatly powerful *Madhu* and *Kutava* with red eyes are rushing towards Brahma to eat him up

6 Then rising from sleep, the Lord God, with his single arms, fought with

* Illusion—Goddess of Yoga Sleep,—Maha-maya—Pralaya of Philosophy,—Maya of Sankara Sami.

*

† It means that the undescribable and unknown Power called Maya of the Supreme One re-roused His powers from quietude and thus *Atma* and *Tama* being subdued, creation began.

these two mighty demons for five thousand years *

66 At this time the greatly powerful demons were delusioned by *Mahamaya* and in their delusion they said,—“O Vishnu, ask from us a boon”

67 The Lord said —“If you are pleased with me, then grant me this boon that you should be fit to be killed by me. What other boon shall I ask of you? In this battle I ask from you this boon”

68 The Rishi said —Thus being deluded the two demons saw all the universe full of water and thus spoke to the lotus-eyed lord

69 ‘You can kill us in a place where there is no water’

70 The Rishi said —‘Let this be done,’ said the Lord, the Wielder of the club, discus and conch † And he p

* This shows that creation was not made in a day,—the battle went on for thousands of years,—this is also now the scientific view

† The figure of Vishnu, that was adored by the general mass of the people had the club, scus and conch in his hand. The Rishi incutes

else but in Him, and creation went on gradually evolving.

The Puranas beautifully explain this Evolution of the Universe by its theory of Incarnations. First there was only *water* and Vishnu appeared as a *Fish*. Then it turned into *mud* and he appeared as a *Tortoise*. Then it became *Earth* and *forest*, and he came as a *Boar*,—then he appeared as half man and half beast—*Narashinha*,—of the Puranas and *Mahisasuram* of this Chandi. Modern Science is gradually coming to it.

2. In that great war, the Celestial hosts were defeated by the Asuras,—the Demons, and Purander himself was defeated by Mahisasura. This Demon then became the king of heaven. *

3. Thus defeated and routed, the Gods, headed by Brahma, † went to the place where were seated Vishnu, the Preserver and Siva, the Destroyer. ‡

4. What persecutions and tyrannies this Mahisasura was committing, they told them in detail.

* This demon is described as half man upward and half a buffalo downwards.—i. e. man in this state is three fourth brutes, only one fourth human ;—he is then but a human demon. This half man and half beast has taken possession of man and all his Godly Propensities (the so called Devas of the author) have been totally routed.

† The Creative Power of the Supreme One.

‡ No one but Vishnu, the Preserver, the Satwa, the preserving good Power of God, can save man from the onslaught of Tama—the evil propensities Tama (Siva is the Destroyer, —he only can destroy Tama,—these demons Therefore the Gods went to them.

5. "This Demon has usurped the functions of Surja (Sun), Indra (clouds), Agani (fire), Vayu (wind), Chandra (moon), Yama (Death), Varuna (water), and of the other Gods. *

6. "Having been driven out from heaven by this wicked Buffalo, these Celestials are roaming on earth like so many mortals.

7. "We have told you all about this wicked enemy of the Gods ;—we take your protection and shelter, therefore be pleased to devise means for his death."

8. On hearing the words of the Celestial, Siva and Vishnu grew angry and their faces became terrible with wrinkled brows.

9. Abundance of Effulgence issued from the bodies of Vishnu, Siva and Brahma.

10. An immense Mass of Light issued forth from the bodies of Indra and other Celestials, and these Lights conglomeration together.

* About these Gods, see my "History of the Hindu Religion" and "Siva and Sakti".

11. Then the Gods saw this Effulgent Light with great flames as if it was a great mountain.

12. That peerless Light, issuing from the bodies of the Devas, transformed into a WOMAN, extending her Effulgence through the three worlds. *

13. The Effulgence issued from Siva created her face, the Brightness of Yama made her hair and that of Vishnu her arms.

14. The Effulgence of Chandra, Varuna, Indra, and Earth created respectively her breasts, waist, calves of her legs, and thighs.

15. Brahma's Energy created her

* This is saying in an allegorical way that all the Celestial Powers were required to be united to subdue the Evil Spirits of the Earth. In the 55 Sakta of the 3rd Mandala, Rigveda, it is repeatedly said, "The Great power of the Devas are but One" It is again and again declared in the Hindu Sastras that the so called different Devas are but One,—they are but the different nomenclature of different Powers of one Supreme Brahman.

legs, that of Surja her toes, that of the Vasus her fingers and that of Kuvera her nose.

16 From the Effulgence of Dhaksha and other Prajapatis, Lords of Creations, were made her teeth,—that of Agni created her eyes.

17. The Effulgence of Sandhya created her two eye brows, that of Vayu her two ears, and her other limbs were created by the Effulgence of other Gods. *

18 The Celestials, oppressed by the wicked Mahisasura, were exceedingly delighted by seeing all their Effulgence and Energy united in one WOMAN. †

* The names, not in English, in these passages are those of different Gods or Nature's different Powers, such as Agni—fire.—Vayu—wind &c

† Rishi Markendya first promulgated this Saktimunda,—worshipping God as a Great Force or Sakti. But Sakti worship was known in India even from the time of the Vedas. See Brahma Sakti-Saktia in the Rig Veda.

The benign, benevolent and kind Power by which God creates and protects us has been

19. The holder of *Pinaka*, Siva took out his *Sula* weapon and bestowed it upon her ; Vishnu, creating a *Ghakra* from his discus, gave it to her.

20. Varuna gave his weapon *Pasa*, —Agni gave her his *Sakti*,—Maruta placed before her a bow with arrows and quiver.

21. The Lord of the Celestials, having drawn a thunder-bolt from his thunder and having taken the bell from the neck of his elephant, Airavata, gave them to her.

22. Yama, created a mace from his great death dealing weapon and bestowed it on her. The Lord of Waters gave her his *Pasa* weapon. The Lord of creatures gave her *Akshmala* and *Kamandalu* *

23. The sun put all his rays on the

called by our ancient Rishis as Our Great Mother. Is there any sweeter term in this world than *Mother*?

* *Akshmala*—a garland, *Kamandalu*—water pot

roots of her hair. The Lord of Death gave her a *Kharga* and a brilliant shield *

24. The Ocean adorned her with a sparkling necklace, with two everlasting cloths a very beautiful crown, a pair of earrings, bangles, nice looking half moon ornaments, *Kejuras*, and other ornaments over her arms and beautiful *Narajuras* (leg ornaments), neck ornaments and jewelled rings on her fingers. Vishwakarma, the Artificer of Creation, gave her *Parvtha* and various other weapons and an impenetrable umour.

25. The Ocean gave her a garland of lotuses to be worn round her head, and another for her breast.

her a necklace of serpents ornamented with many gems.

28. The other Gods also bestowed upon her many ornaments and weapons. Thus being gratified, the Goddess repeatedly laughed aloud and raised up great shouts *

29. The whole sky was pervaded with the loud and terrible shouts of the great Goddess, and it echoed and re-echoed through the Universe.

30. All the worlds were shaken by that fearful sound,—the ocean quaked,—the earth moved, and all the mountains were shaken. †

* Can there be anything more beautiful! The United Powers of all the Gods created Chandika. Men and Gods were oppressed by the Demons,—by the Evil Spirits,—She appeared to destroy them. "When virtue languishes and *Sin predominates, I take birth age and after age,*" said Krishna in the Gita. Rishi Markendaya describes this in a magnificently beautiful poem.

† Readers must understand that this *Chandi* is a very beautiful poem

31. The Celestials joyously shouted "Victory to the Goddess,—the Rider of the Lion!" The Rishis also adored the Goddess in devotion and humility.

32. When the enemies of the Gods, the Danavas, saw that the whole Universe had become agitated, they with their weapons upraised and with countless armoured soldiers, prepared themselves for battle.

33 At this time, "Ah, what is this!" exclaimed *Mahisasura*. Surrounded by innumerable Demons, he rushed towards the place from which the terrible shouts were heard.

and arrows, and she stood,—her one hundred arms extended over every part of the Universe. *

36 Then the great battle began. The weapons hurled by the Goddess and the *Asuras*, made the world overwhelmed. †

37. The generals of Mahisasura, named *Chiksur* and *Chamara* rushed forward to attack the Goddess with many thousands of elephants, war chariots, and horse and foot-soldiers.

38 An Asura general named *Udyagra* came to fight attended by sixty thousands car warriors, and a general named *Mahakanu* came with one *koss* of car-warriors ‡

* This also poetically describes the Great Truth, i.e God is everywhere and in everything

† Henceforth the poet Rishi goes on describing a terrible battle for the entertainment of his readers but even in these poetical descriptions, he now and then throws out some grand philosophical and religious truths.

‡ Rishi thus shows that Evil Spirit is not one,—there are many thousands of them, both in our heart as well as outside in the world

39. Then the Asura named *Asiloma* came attended by five *kotis* of chariots, and the Asura, *Baskala*, began to fight assisted by sixty *lacs* of car-warriors.

40. The Asura named *Paribarita* came with thousands of horses and elephants and had the support of one *koti* of chariots.

41. The Asura *Biralaksha* fought on, surrounded by five millions of chariots.

42. In that battle the other great Asuras, supported by many millions of horses, elephants and chariots, fought with the great Goddess.

43. In that battle, Mahisasura also was surrounded with countless elephants, horses and cars.

44. Some with *Tomara* weapons, some with *Vindipalas*, some with *Saktis*, some with *Musalas*, some with *Khargas*, some with *Kutlas* and some with other weapons attacked the Goddess.

45. Some of the Asuras hurled upon her *Sakti* weapons and some threw at her *Pasha* weapons. Some wounded her with their *Kharga* weapons.

50. Some of them sounded conchs, some *Patala*, *Mridanga* and other musical instruments.

51. The Goddess killed hundreds of Asuras by her trident, club, *Sakti* and *Kharga* weapons. Some fainted away by hearing the fearful ringing of her bell,—some again she dragged by the *Pasha* (noose) weapon.

52. Some she cut into two by her *Kharga*, and some she crushed to atoms by her club ;—they then all fell on the ground.

53. Some vomited blood being attacked with *Musala*,—some fell dead pierced by *Sulas*.

54. Many others, being overwhelmed by the weapons of the generals created by the great Goddess, gave up their lives on the field of battle.

55. The almighty Chandika then cut down some of the Asura's arms,—some of their necks and many others' heads. She cut down some in the middle.

56. When the thighs of the Asuras were cut down, they fell on the earth.

Their arms, eyes, and legs, one after another, were cut down,—many were cut down into two parts

57 Many Asuras, when they fell on the ground their heads being cut down, immediately rose again *

58 Some headless Asuras began to fight with the Goddess with excellent weapons, and some other danced round, playing on various musical instruments †

59 The other headless great Asuras cut down the heads of the soldiers of the Goddess with *Kharga Sakti* and *Rishki* weapons and shouted 'Wait—wait !'

60 The battle field became impassable by the broken cars, dead and wounded elephants, horses and demons

61 The blood of the Asuras, elephants and horses run in that field of battle as a great river.

* Such are sinful and vicious tendencies—they rise again when they are supposed to be killed

† Is this not really beautiful?—Sin is dancing and She is fighting with Virtue?

62. As fire burns down a stack of hay, so the great Goddess destroyed the entire Asura army in a twinkle of an eye.

63. The Lion, on which the Goddess rode, had its hair raised up on its neck and it fearfully began to roar ;—that terrible sound drove away the Asura's lives from their bodies.

64. The *Pramatha* soldiers, who were created by the Goddess, fought with great heroism. When the Gods saw this, they showered upon them sweet-scented flowers

CHAPTER III.

The Death of Mahishasura.

The Rishi said —

1. Having seen those countless Demons killed, the great Asura *Chrikshura* rushed upon Ambika to fight *

2. As the clouds float on the peaks of the Meru Mountains, so that Asura overwhelmed the Goddess by arrows on the field of battle

3. The Goddess cut down with ease all the weapons hurled by the Asura, and then killed his horse and charioteer

4. She cut down his bow and the high standard of his car. When his bow was destroyed, she pierced him with arrows

5. The Demon, thus having been deprived of his bow, chariot, horse and charioteer, rushed towards the Goddess with only his sword and shield

* Ambika is another name of Chandi

6. He struck on the head of the Lion with his keen-bladed sword, and then struck the left arm of the Goddess with great force.

7. O king Suratha, when the sword fell on the arm of the Goddess, it was immediately broken. The Demon, then with his eyes red with anger, took up a *Sula* weapon.

8. He hurled it on her,—it looked like a brilliant sun when it flew through the space. When the Goddess saw that the *Sula* hurled by the Demon had almost reached her, she too hurled a *Sula*. It cut down the demon-weapon into thousands of pieces, and it also cut down the Asura *Chikshura*.

9. When this great general of Mahishasura was slain, the great Asura named *Chamara* came to fight on an elephant.

10. The Demon hurled upon her a greatly powerful *Sakti* weapon. The Goddess shouted out and soon destroyed that weapon and it fell on the ground.

11. When *Chamara* saw that his *Sakti* weapon was destroyed, he hurled a *Sula* in great anger which the Goddess immediately cut down by arrows

12 The Lion jumped upon the head of the Asura-elephant and began to fight hand to hand with *Chamara*

13 They then both fell from the back of the elephant and fought on the ground in great anger

14 The Lion leaped up and held the head of *Chamara* and soon crushed it by its fearful paws

15 Then came to fight, an Asura called *Udyagra*. The Goddess killed him by throwing upon him trees and stones. She killed also *Karala*, another Asura, with fists

16 She became fearfully angry and killed by her club an Asura, named *Uddhyata* by *Vendipala* weapon, the Asura named *Vaskala*, by arrows, the Asuras named *Tamra* and *Andhakara* by other weapons

17 Then the highly powerful Goddess killed by her trident the Asuras,

named *Ugrashya*, *Ugrabirja* and *Maha-hanu*.

18. She killed by her sword the Asura named *Birala*, and his sword, head and trunk fell on the ground. She sent by arrows the Asuras *Durdhara* and *Durmukha* to the abode of *Yama*.

19. When his generals were thus killed, the great Mahishasura assumed the shape of a buffalo and fought with the *Pramathas*, the heroes created by the Goddess, in various ways.

20. He felled some of them to the ground by attacking them with his horns,—some with his hoops,—some with his tail and some with his body.

21. He threw some of them on the ground by his irresistible force ; some by his fearful roarings ; some by walking over them and some by his tremendous blows.

22. When Mahisasura thus felled all the *Pramatha* army, and went forward to kill the Lion, the Goddess became very angry.

23. That buffalo also roared again and again, cutting up the earth by its

hoops and throwing out high hills by its horns

24 It ran in a circle, and the whole earth was overwhelmed. It lashed its tail on the ocean and threw out water and thus earth was flooded *

25 By the terrible shaking of its horns the clouds were cut into thousands of pieces and by its exhibitions the hills were uprooted and thrown to a distance.

26 Having seen Mahishisura coming towards her in a great anger the Goddess Chandika grew wrathful and went to kill him. She bound him up by a *Pasa* weapon—whereupon he left his shape of a buffalo

27 He then assumed the shape of a lion. No sooner had the Goddess

* The R shs this poetical descriptions are for the entertainment of the masses and of course it is a graphic description of a fearful battle. But on the other hand it shows the great difficulties with which Evil Spirits and Evil Propensities can be subdued. The Danavas are but different bad faculties such as anger, lust &c. Compare Milton's Paradise Lost.

severed its head, than appeared a man with a *Kharga*,—a sword and a shield in his arms ;—the Goddess soon cut him down with his weapons.

28. He immediately assumed the form of an elephant. It caught hold of the Goddess by its trunk, but she immediately cut it down.

29. Mahishasura then again assumed the shape of a buffalo and overwhelmed all the world.

30. Then the great Goddess, being very wrathful, repeatedly drank the best of wine ; * and her eyes grew red, and she laughed aloud again and again.

31. That greatly powerful, strong and mad Asura also hurled upon the Goddess many hills uprooting them by his horns.

terrible tone,—then her face grew very red owing to the wine she drank.

33. The Goddess said :—" O fool, so long I am engaged in drinking Ambrosia, you can go on roaring ! When I shall kill you, these Celestials will also shout."

34. The Rishi said :—Having said this, the Goddess placed a foot on his shoulder and pressing him to the ground with great force, thrust a *Sula* through his heart.

35. When the Asura was thus pressed by the feet of the Goddess, then he half came out from the mouth of the buffalo, but the Goddess soon pressed him hard *

36. Though half out, the Asura

* In this form —one of her feet on the back of the Lion and the other on the shoulder of the Asura,—she thrusting the *Sula* (spear) into his heart,—the Great Spirit of God piercing the very heart of Sin and Iniquity,—the Evil Spirits of the world,—She is worshipped all over in India, especially in Bengal, during the celebrated Durga Puja

•
began to fight in that state, but the Goddess soon beheaded him with a great sword.

37. The other Asuras were then stricken with fear, and they all fled away, and the Gods were exceedingly pleased.

38. They then all, along with the great Rishis, began to worship Her with Adorations, and the *Apsaras* sang and danced in joy.

CHAPTER IV.

The Adoration of the Gods.

1. The Rishi said — When the Goddess killed the powerful but wicked Mahisura and his army, the Celestials, at their head Indra, bowed down their heads before the Goddess and poured out their Adorations. They were all greatly delighted, and therefore their bodies looked shining and bright

2. The Gods said — 'We bow down our heads with great devotion to that Goddess who has given birth to this infinite Universe, who was born out of the Forces of all the Gods and whom all the Gods and great Rishis worship. Let her do us immense good

3. "Let that great Goddess, whose incomparable Strength and Power, even the infinite Gods, Siva, Vishnu and Brahma, cannot express, protect the Uni-

THE ADORATION OF THE GODS 51

verse and let Her desire to destroy our terror of the Asuras

4 "To thee,—that infinite Goddess we bow down our heads,—who is *Lakshmi*, the Goddess of Fortune in the home of the Virtuous and the Goddess of Ill luck in the home of the Sinners—who is *Buddhi*: (Understanding) in the heart of pure minded men, and who is Respect of the devotees and Industry of the high-born men

5 'O Goddess thou protectest this Universe,—O Goddess, thy beauty and thy prowess are beyond our comprehension. How then can we describe thy beauty and thy Asura killing indomitable prowess! How can we express the undescribable way in which thou hast created the characteristics of the *Devas* and the *Danavas* !

6 'Thou art the Cause of the whole Universe,—thou art the combination of *Satwa*, *Raja* and *Tama* Forces—but we are full of many emotions, such as wrath &c, therefore we cannot understand thee. We are but small things,—

even Brahma, Siva, and Vishnu could not comprehend thee. Thou art the Base of the whole Universe and the Universe again is a part of thee, the Universe, being a part of thee, is liable to change, but thou art unchangable,—thou art the great original *Prakriti*. Thou hast no birth

7. "The *Swaha*, by the recitation of which in the Sacrifices, the Gods are gratified and the *Swadha* by which the dead ancestors are pleased, are but thy Appearance, , therefore the performers of the God and Ancestor-Sacrifices recite thee in the from of *Swaha* and *Swadha*.

8 "Thou art the Great Knowledge, the Cause of Salvation, therefore the Rishis, having abandoned wrath and other wicked faculties and controlled their senses and wishing to know Brahma, contemplate thee

9 "O Goddess, thou art the Only Thing to be contemplated. Thou art the Possessor of all fortune, wealth and prowess,—thou art the Best of all things.

10. Thou art the Sound itself,—there-

fore thou art described as the Base of the sweet-sounded Rig, Yaju and Sama Vedas,—thou art also the Goddess of the Vedas,—thou art the Whole,—thou stayest in agriculture to protect the world. Thou art the Destroyer of all the miseries of poverty in this world.

11. "O Goddess, thou art the Base of that Understanding by which the True Knowledge of Brahman,—the result of all the Sastras,—is comprehended. Thou art the Boat by which man can cross the fearful ocean of this world;—the ordinary boat which crosses the sea requires a mariner, but thou art All Alone,—Incomparable—Without a Second. Thou art beyond comprehension,—therefore thou art called Durga. Thou sittest as Lakshmi, in the heart of Hari, the Destroyer of Madhu and Kaitava ;—thou art also Gouri as beautiful as the Moon.

12. "O Goddess, thy golden countenance shines like the moon-beam. Even having seen such glorious face, the wicked Mahirasura full of wrath attacked thee. It is extremely wonderful no doubt,

13 "O Goddess, having seen thy fearfully wrinkled brows and moon-beam-like face, the Asura did not die,—this is also extremely astonishing, for by seeing thy angry countenance no one can live.

14. "O Goddess, thou hast appeared only for the good of the world,—therefore be gracious to us and destroy the Demons. We know that if thou getest angry, the Demons with all their hosts will be immediately killed

15 'O Goddess to whom thou castest thy favourable eyes, they only are honoured in the country,—their wealth and fame remain unimpaired,—they only become fit for Dharma (Religion), Artha (Wealth), Kama (Wishes) and *Moksha* (the Final Emancipation), and they only become fortunate and happy surrounded by their sons and relatives

16 'O Goddess, by thy grace, the virtuous men perform all religious deeds with care and devotion, and thus they become fit for going to heaven. Therefore thy grace and kindness are ever beautiful in all the three worlds

THE ADORATION OF THE GODS 55

17 "When men in danger pray to thee for protection,—thou immediately removest the cause of their fear. And again he, who prays to thee in all times, obtains immense benefit which is bestowed by thee. Thou removest poverty of all beings. Except thee,—who is there whose heart is always filled with kindness for all beings?

18 'O Goddess, if the Asuras are destroyed, the Universe will get peace and happiness. Thou hast killed them,—because thou wishest that they should not again incur sin and go to hell,—they should go to heaven having fallen dead in battle.

19 'They would have been reduced to ashes by thy single glance,—but thou hast killed them with weapons thyself fighting, so that they might reach heaven fallen dead in battle. What greater magnanimity there could be which thou hast shown towards an enemy?

20 'O Goddess, they have not been immediately struck blind by the effulgence of thy *Kharga* and *Sula*, because

they were blessed by seeing your extraordinary beauty, which is like a piece of the moon.

21. "O Manifested One, thy nature,—thy Asura-destroying prowess,—thy matchless beauty,—these are incomprehensible to us. The great kindness that thou hast shown towards thy enemies is also incomprehensible to us. It really creates astonishment when kindness was shown to those who do not deserve kindness.

22. "O Goddess, thy power cannot be compared with that of any other. Thy fear-producing, heart-bewitching beauty also cannot be compared with any thing in this world. O Boon-bestowing Goddess, cruelty in war and at the same extreme kindness can possibly exist side by side only in thee. There is no such example in the whole Universe. *

23. "Thou hast saved and protected

* Is this not a living portraiture of God? On one hand Brahman is the sweet Mother,

THE ADORATION OF THE GODS 37

the Universe by destroying its enemies,
the Asuras ;—at the sametime those ene-
mies have gone to heaven by falling at
thy hand in this battle. *

24. "Our fear of the Asuras has also
been removed,—we bow down our heads
to thee.

25. "O Goddess,—protect us by thy
Sula weapon. O Ambika, protect us
by thy *Khanda* and by the sounds of thy
bell and bow-strings. †

26. "O Chandika, move your *Sula*
all around and thus protect us in the
north, south, east and west.

full of affection and kindness towards,—by
man—the smallest of insects and the tiniest of
plants,—on the other hand, Brahman is the stern
Judge meting out severest punishments.

† The author here very beautifully ex-
plains the Hindu theory that even the greatest
sinners are saved by God. See Gita.

* The Rishi evidently means by *Sula*,
Khanda and sounds of bell and bow-string the
three great Forces of Prakrti or Mahamaya—i.e.
Satwa, Raja and Tama.

33 The Gods said — O Goddess, when thou hast destroyed our enemy Mahisasura, thou hast done every thing for the good of the world,—there is nothing further left to be done.

34 ‘O Great Goddess, if thou desirest to grant us a boon, grant us this boon that whenever we shall remember thee—whenever we shall pray to thee,—having fallen into dangers,—then thou wilt appear and save us from our great danger

35 O Lady of beautiful countenance we ask from thee another boon The man who will please thee by reciting this Adoration, let him be prosperous and happy in the world with his wife and children ’

issued forth from the bodies of all the Gods for the good of the Universe.

38. Now I shall describe to you in detail how the Gvldesi, the Great Benefactress of the Gods, issued forth from the body of *Gauri* * in order to protect the three worlds, and to kill Dhumra-lochana and other wicked Asuras, named Sambhu and Nishambhu.

* See next chapter.

CHAPTER V.

Sambhu and Nishambhu.

1. The Rishi said :—In the days of yore, two Asuras, named Sambhu and Nishambhu, being greatly proud and possessing matchless prowess, obtained the sovereignty of Indra in heaven and stole the share of the Sacrifices which were intended for Gods. They also usurped the powers and rights of Surya, Chandra, Kuvera, Yama and Varuna. *

2. Then Sambhu and Ni-him-bhu began to perform the functions of the wind and fire.

3. The Gods having been thus defeated and routed were dispossessed of their kingdom of heaven.

4. They then thus having been driven from heaven and deprived of their kingdom, remembered the great Goddess and thus reflected --

5. 'In the ancient time the Goddess granted us the boon that whenever we should remember her she would immediately appear and save and protect us from all dangers. Therefore at our this danger and misery we should now pray to her for her help.'

6. Having settled this in their mind, the Gods repaired to the king of mountains. They destroyed Virtue and Righteousness in the world — they usurped the functions of the Celestials who are always engaged in doing good to the world and its creatures. But when they are routed by the Evil Spirits God in his great kindness towards man always destroys them and re-establishes the Kingdom of Righteousness. See my 'Three Divine Masters.'

tains the Himalayas and thus adored the great Goddess,—Mahamaya.

7 The Gods said —“We bow down our heads to the Goddess who is Manifested, who is the greatest Goddess, who is always Beneficial. We again and again bow down our heads to thee,—thou art the Primal Prakriti,—and thou art the Protectress of the world.

8 “Thou art fearful to behold,—thou art Eternal,—thou art the Beautiful,—thou art the Nurse of the Universe,—we repeatedly bow down our heads to thee! Thou art the Moon-beam,—thou art the Light, thou art the Great Bliss,—we always bow down our heads to thee!

9 “Thou art the great Benefactress, thou art the Giver of wealth and success, we bow down our heads to thee! Thou art the Bestower of Misfortune and at the same time thou art the great Goddess of Fortune,—thou art the Almighty,—we repeatedly bow down our heads to thee!

10 “Thou art beyond comprehension,—thou art the Savior of people in distress,—thou art the Mother of all,—

15 Thou art the Goddess who lives in every creature as Sleep, O Goddess, five times we bow down our heads to thee!

16 'Thou art the Goddess who lives in all creatures as Hunger, O Goddess, five times we bow down our head to thee!

17 Thou art the Goddess who lives as Shadow in every creature, O Goddess, five times we bow down our heads to thee!

18 Thou art the Goddess who lives in every creature as Strength, O Goddess, five times we bow down our heads to thee!

19 "Thou art the Goddess who lives in every creature as Thirst, O Goddess, five times we bow down our heads to thee!"

20 'Thou art the Goddess who lives in every creature as Forgiveness, O Goddess, five times we bow down our heads to thee! *

21 'Thou art the Goddess who lives in every creature as Race, O Goddess, five times we bow down our heads to thee!

five times we bow down our heads to thee !

29. Thou art the Goddess that lives in all creatures as Kindness, O Goddess, five times we bow down our heads to thee !

30. Thou art the Goddess that lives in all creatures as Contentment, O Goddess, we bow down our heads to thee !

31. "Thou art the Goddess who lives in all creatures as Mother, O Goddess, five times we bow down our heads to thee !

32. "Thou art the Goddess who lives in all creatures as Error, O Goddess, five times we bow down our heads to thee !

33. "Thou art the Goddess who is the Ruler of the senses and the Governor of clements, who pervades all creatures, O Goddess, five times we bow down our heads to thee !

34. "Thou art the Goddess who lives as creatures all through this Universe,

22. "Thou art the Goddess who lives in every creature as Modesty, O Goddess, five times we bow down our heads to thee!"

23. "Thou art the Goddess that lives in every creature as Peace, O Goddess five times we bow down our heads to thee!"

24. "Thou art the Goddess who lives in every creature as Respect and Veneration, O Goddess, five times we bow down our heads to thee!"

25. "Thou art the Goddess who lives in every creature as Beauty, O Goddess, five times we bow down our heads to thee!" +

26. Thou art the Goddess who lives in all creatures as Fortune, O Goddess, five times we bow down our heads to thee!

27. "Thou art the Goddess who lives in all creatures as Mental Faculties, O Goddess, five times we bow down our heads to thee!"

28. Thou art the Goddess that lives in all creatures as Memory, O Goddess,

was proceeding to bathe in the water of the Ganges. *

36. She of the beautiful brows asked the assembled Gods, "Whose adorations are you reciting?" And on her asking this question, a Goddess came out of her own body,—as if something came out of a sheath. This Goddess then addressed her thus, "These Gods have been decimated in battle by Sambhu and Nishambhu,—they are reciting my adorations."

37. As Goddess Ambika came out of the body sheath of Parvati, she was celebrated in all the worlds by the name of *Kausiki*: †

38. When this Goddess came out of her body, Parvati looked *black* and

* Parvati is the daughter of the Himalayas and became the wife of Siva. The story of her death at Dhalshma Yogma, her rebirth and her marriage with Siva is known to every Hindu. Our foreign readers are referred to my work, "Siva and Sakti."

+ *Kosha* means a sheath

O Goddess, five times we bow down our heads to thee ! *

35. "Thou art the Goddess who was adored by the Gods at the time of the death of Mahisasura,—thou art the Goddess who is even now daily worshipped by the Ruler of heaven,—thou art the Goddess to whom we are now offering our humble salutation, oppressed as we are by the Demons. Thou art the Goddess, who, as soon as remembered, destroys all our dangers. O Goddess, do good to us and destroy all our dangers"

36. The Rishi said —O Suratha, the son of a king,—when the Gods were thus praying,—the Goddess Parvati

* This is almost word per word what is said in the Gita, chap XVI. Compare :—

"I am the Self in the body of all beings, I am the beginning, the middle and the end of every thing."

"I am the right of the mighty, I am victory, I am industry, I am the goodness of the good"

was proceeding to bathe in the water of the Ganges *

36 She of the beautiful brows asked the assembled Gods, "Whose adorations are you reciting ?" And on her asking this question, a Goddess came out of her own body,—as if something came out of a sheath. This Goddess then addressed her thus, 'These Gods have been defeated in battle by Sambhu and Nishambhu—they are reciting my adorations '

37 As Goddess Ambika came out of the body sheath of Parvati, she was celebrated in all the worlds by the name of *Kausiki* †

38 When this Goddess came out of her body, Parvati looked black and

* Parvati is the daughter of the Himalayas and became the wife of Siva. The story of her death at Dhakshma Yagna her rebirth and her marriage with Siva is known to every Hindu. Our foreign readers are referred to my work, 'Siva and Sakti.'

† *Kosha* means a sheath

lived on the Himalayas and was known as Kalika (the black)

39 That Goddess Kausiki who was exceedingly beautiful roamed about the place and she was seen by Chanda and Munda,—the servants of Sambhu and Nishambhu

40 They thus spoke to Sambhu, "O Great King, there is an exceedingly beautiful girl on the Himalayas,—her incomparable beauty has spread a lustre over it. Perhaps such beauty has never been seen before by any body. O King of Asuras,—learn who is this lady and knowing this take her

41 O King of the Danavas, she is a gem amongst women. By her effulgence all the world is lighted. If you so please, see her

42. O Lord, all the treasures consisting of horses and elephants and gems called Mahapadmi have now been gathered in your house and they are shedding lustre into your palaces

43 You have secured from Indra the best of all elephants, the horse

Uchaisrava and the tree Parijat. The wonderful chariot drawn by swans now decorate the yard of your palace. You have got the gem Mahapadma from the Lord of Health, Kuvera. The ocean has presented you the garlands of lotus which never fade.

44. The umbrella of Varuna ornaments your house. It produces gold continuously;—mark, the chariot of the Lord of creatures is now in your palace. You have the power of Yama which is called *Utkrantida*. The Pasa weapon of Varuna and all the treasures are now shedding lustre being in the hand of your brother Nishambhu. Agni has given you the clothes that are never burnt.

45. O king of the Daityas, why are you not taking this gem of a woman who appears to me very auspicious?"

46. The Rishi said :—On hearing the words of Chanda and Munda the Asura Sambhu sent to the Goddess a great Asura, named Sugriva.

47. He told him, "You will tell the

lady according to what I say to you
Act in the way by which she will come
to me with great friendship"

48 He (Sugriva) went to the place
where disported the Goddess in her
great glory and spoke to her in sweet
and mild tone.

49 The messenger said —"O Lady,
the king of the Daityas Sambhu has
acquired the sovereignty of the three
worlds I have been sent by him to you
as his messenger

50 He whose commands the Gods
never dare to disobey, he who has com-
pletely defeated his enemies the Gods,
that king Sambhu, has sent words to
you,—listen to what he has said

51. "I protect and rule over the three
worlds—the Gods obey my commands
I enjoy separately the portions of the
Sacrifices that are due to the Gods I
possess all the best gems that are to be
found in the heaven in the earth and
in the nether world That best of ele-
phants *Airavata* is now in my possession
The horse *Uchaisrava* which issued

from the churning of the ocean * and which was so long ridden by the King of Gods, has been given by them to me.

52. O beautiful lady,—what more shall I say? The best gems and jewels and treasures possessed by the *Devas*, *Gandharvas* and *Nagas* † have now all come into my possession.

53. O Lady,—in this world we are the only persons who can enjoy wealth and treasure, gems and jewels. You are a gem amongst women,—come to our protection.

54. O Lady of brilliant eyes, as you are a gem amongst women, be mine or come under the protection of my mighty brother Nishambhu.

* This refers to the celebrated story of the Puranas, the *Samudra Manthana*,—the churning of the ocean. It is an allegorical story. It is said that the *Devas*, by churning the ocean of milk, secured some of the best things of the world. But when the *Danavas* churned it,—the result was the creation of fearful poison. We have no space in this work to explain more elaborately this beautiful allegory.

† The different classes of celestial beings.

55 When you will be ours, you will then be the mistress of immense wealth Put faith on my words, and take one of us as your husband *

56 The Rishi said — When the messenger spoke these words the Great Mother, that great Benefictrix, the Saviour from danger, the Goddess of Mighty Powers smiled and thus replied to the messenger

57 The Goddess said — You say that Sambhu and Nishambhu are the sovereigns over all the worlds — it is all true — you have not said anything which is not true

58 I once took a vow as regards my marriage owing to my little intelligence Now listen to my vow

59 He who will be able to destroy my pride by defeating me in battle — he who will be as powerful as myself — shall be my husband and no one else +

* Sin Tempting Virtue to wed her with all the treasures of the world It is very beautifully described by the poet Rishi

+ Virtue is never defeated by Sin She

60 Let the great Asura Sambhu
and Nishambhu come here, and con-
quering me, let them marry me soon

61. The Messenger said —O Lady,
do not be so proud Do not speak such
words before me. In this Universe is
there any one who can stand before Sam-
bhu and Nishambhu ?

62 Not to speak of Sambhu and
Nishambhu, the Gods unitedly cannot
stand even before the Daityas in battle
You are a woman,—how can you alone
fight with them !

63 Before whom Indra and other
Gods could not stand in battle,—how
can you, being a woman, challenge them.

64 Listen to my advice,—go to
Sambhu and Nishambhu You would
not like to go dragged by the hair, thus
losing your dignity

65 The Goddess said —"Sambhu

weds only the virtuous and that too when man
overcomes her and paces over her with great devo-
tion. The Rishi says this in the above passage

is strong and Nishambhu is very powerful,—it is all true, but what can I do? I thoughtlessly took the vow long ago.

66. "You go back and tell the king of Asuras what I have said. What he will think right he will do"

CHAPTER V

The death of Dhumralochana.

1 The Rishi said --Having heard the words of the Goddess, the messenger became very angry and spoke every-thing to the king of the Daityas

2 On hearing the words of the messenger, the Asura Emperor grew very wrath and thus spoke to the chief of Asuras named Dhumralochana, *

3 "Dhumralochana, go at once at-tended by your army. Bring that wicked woman by force, dragging her by the hair

4 If any one come there to pro-tect her, even though they are *Devas*, *Yakshas* *Gandharvas* or others, kill them without mercy."

5 The Rishi said --The *Danava*

* This word I usually render "Saviryam"
Could there be a better description of vice

Dhumralochana, having received his order, hastened with sixty thousands soldiers.

6. On seeing the Goddess disporting on the Himalayas, he said to her in proud words, "Go at once to Sambhu and Nishambhu

7. If you do not go willingly to my master, I shall take you dragging you by the hair."

8. The Goddess said :—" You have been sent by the king of Asuras, supported by a powerful army,—if you take me by force, what can I do !"

9. The Rishi said —When Dhumralochana was told these words by the Goddess, he rushed upon her, but the Goddess Ambika raised a great shout and the Asura was reduced to ashes.

10. Then the Asura soldiers became very angry and overwhelmed the Goddess by hurling sharp arrows and *Saktis* and *Kuthara* weapons.

11. At this time the Lion of the Goddess having raised up its hair, roared fearfully and fell upon the Asuras.

12 It killed some by striking with its paws, some by biting and some by crushing them with its lips

13. It disembowled some by its sharp nails and some it beheaded by striking their heads with its strong claws

14. The Lion separated the heads and arms of many and began to drink blood from their bellies

15 Thus within a very short time the infuriated Lion killed all the soldiers of Sambhu

16 On hearing that the Goddess and her Lion have killed Dhumrolochana and all his soldiers, the king of the *Daityas* grew exceedingly wrath His lips began to shake in great anger He thus commanded the two great Asuras, —named Chanda and Munda.

17. 'O Chanda, O Munda, * go to the Himalayus, surrounded by many

* Chanda means "terrible", Manda is "fearful". They are two representative Evil Spirits.

CHAPTER VI.

The Death of Chanda and Munda.

1 On receiving the command, Chanda and Munda, attended by four sorts of armies * and raising up their arms, listened to the Himalaya mountains. They saw on the golden peaks of the mountain the Goddess riding on her Lion and smiling.

2 They drew their bows and drew their swords and approaching near her, attempted to capture her.

3 The Goddess Ambica became exceedingly angry towards her enemies. By her anger, her face became black.

4 Her forehead became wrinkled and from it issued forth *Kali*, of terrible countenance, holding *Kharga* and *Pasha* weapons. †

* Cavalry, infantry, elephants and cars.

† Chanda and Munda both signifies *fearless*.
— God becoming *fearless* destroys horrors.

5. She held in her hand an iron club
and she wore round her neck a garland
of human heads She had round her
waist a tiger-skin,—she was very thin
and therefore looked very fearful

6 Her mouth was wide and her
tongue fearfully protruded,—her eyes
were red and sunk deep into their
sockets,—her terrible roars filled the
Universe. *

and fearfulness of vice and sin in this world
Similar alone can destroy the *Similar* is a
scientific truth We daily see before our eyes
the very beautiful smiling, and cheerful Nature
turning into a veritable Demoness in a moment,
and destroying and annihilating as if without
the least compassion Hundreds of men are
destroyed in a twinkle of an eye by an earth
quake a cyclone a flood Sin and Vice are
Fearful—God can destroy them only becoming
Fearful The poet Rishi tells us this by saying
that *Kali*—the Terrible—issued forth from the
forehead of the Goddess in order to destroy the
Danavas—the Evil Spirits.

* This Goddess *Kali* in this very form are
worshipped all over India It is nothing but
the poetical description of Nature in her fearful
aspect,—in her destructive mood,—as for

7. She then caught hold by her one hand the Danava soldiers with their bells and weapons and threw them into her capacious mouth.

8. She then threw into her mouth chariots with their charioteers and horses, and began to chew them with her fearful teeth.

9. She caught hold of some by their hair, and some by their shoulders, some she pressed by her feet, some she crushed by pressing them by her breasts.

10. She began to catch into her mouth the weapons hurled by the Asuras and angrily crushed them into pieces by her teeth.

11. Thus she destroyed the powerfully built Asuras ;—some she devoured and the others she drove away. Some

example in a fearful cyclone. This grand and philosophical creation can by no means be called idolatry. To realise poetry is sublimity, —and to realise Nature is religion. Kali in stone and clay is but the material creation of an immaterial IDEA.

she slew by her iron club and some by her terrible teeth When Chanda saw that his soldiers were being destroyed by the Goddess, he rushed upon the terrible *Kali*.

12 He overwhelmed the Goddess of terrible eyes with thousands of fearful arrows, and Munda too hurled upon her discus after discus

13 The discuses, falling into the mouth of the Goddess, looked like so many rays of the sun behind a black mass of clouds

14. The fearfully roaring Goddess Kali in great anger laughed aloud, when her terrible teeth protruded out and made her face bright

15 The Goddess then cried out *Hem* * and caught hold of Chundi by his hair She then cut off his head by her sword

16 On seeing Chundi fall—Munda rushed upon the Goddess She felled him to the ground by cutting off his head also in great anger.

* A sort of war cry

17 When the great army of the Danavas saw that the mighty Chanda and Munda were slain, they fled away in fear

18 Kali then took up in her hand the heads of Chanda and Munda and laughed terribly aloud She then thus addressed Chandika *

19 'I present thee in this Sacrifice of battle the heads of the great brutes Chanda and Munda Thou thyself now kill Sambhu and Nishambhu'

20 The Rishi said —On seeing that the Goddess Kali was bringing to her the heads of the great Asuras Chanda Munda, the beneficial Goddess Chandika said these sweet words to Kali:

21 'O Goddess, because you have brought to me the heads of Chanda and Munda, therefore you will be celebrated in the world in the name of *Chamunda*'

* From *Chandika* the Beautiful—this *Kali*, the Terrible issued forth in order to destroy the Demons Is this not really the case in Nature ?

she slew by her iron club and some by her terrible teeth. When Chanda saw that his soldiers were being destroyed by the Goddess, he rushed upon the terrible *Kali*.

12. He overwhelmed the Goddess of terrible eyes with thousands of fearful arrows, and Munda too hurled upon her discus after discus.

13. The discuses, falling into the mouth of the Goddess, looked like so many rays of the sun behind a black mass of clouds.

14. The fearfully roaring Goddess Kali in great anger laughed aloud, when her terrible teeth protruded out and made her face bright.

15. The Goddess then cried out *Hem** and caught hold of Chanda by his hair. She then cut off his head by her sword.

16. On seeing Chanda fall,—Munda rushed upon the Goddess. She felled him to the ground by cutting off his head also in great anger.

* A sort of war-cry.

17. When the great army of the Danavas saw that the mighty Chanda and Munda were slain, they fled away in fear.

18. Kali then took up in her hand the heads of Chanda and Munda and laughed terribly aloud. She then thus addressed Chandika. *

19. "I present thee in this Sacrifice of battle the heads of the great brutes Chanda and Munda. Thou thyself now kill Sambhu and Nishambhu."

20. The Rishi said:—On seeing that the Goddess Kali was bringing to her the heads of the great Asuras Chanda Munda, the beneficial Goddess Chandika said these sweet words to Kali.

21. "O Goddess, because you have brought to me the heads of Chanda and Munda, therefore you will be celebrated in the world in the name of *Chamunda*."

* From *Chandika* the Beautiful—this Kali the Terrible issued forth in order to destroy the Demons. Is this not really the case in Nature?

CHAPTER VII.

The Death of Raktabija.

1. When Chanda and Munda were slain and many thousands of Danavas were destroyed, the King of the Asuras, Sambhu, in great anger ordered that all the Asura soldiers should immediately be ready to march to battle.

2. He commanded, "Let the Daitya soldiers called *Sarashti* attended by many thousand Asuras at once march to battle, upraising their arms. Let fifty Asuras, named *Kotibirja*, one hundred Asuras named *Dhaumya*, let the Asuras named *Kalak*, *Douhrit*, *Mourya* and *Kalakaya*, all at once start for battle."

3. Having issued this order, the mighty Asura chief Sambhu issued forth surrounded by thousands of soldiers.

4. When Chandika saw that the terrible Danavas were approaching, she

filled the sky, atmosphere and the world with the sound of her bow string

5 O King, her Lion roared fearfully,—the Goddess Ambika made its roaring louder by the ringing of her bell

6 The whole Universe was filled with the sound of the bow string, roar ing of the Lion and the wringing of the bell, and with it the Goddess of wide mouth Kali shouted fearfully

7 On hearing her shouting, the Daityas in great anger surrounded the Lion the Goddess Chamunda, and Goddess Chandika

8 O King in order to help Chandika in the destruction of the Asuras and thus to do good to the Gods the Forces of Brahma Siva Vishnu, Kartikaya and Indra issued forth from them and they all in their different forms appeared before the Goddess *

9 They came to fight with the Asuras—each wielding her respective

* The readers will find that these *Powers* or *Forces* of different Gods all came in female forms *Sakti*—force—is feminine in Sanskrit

CHAPTER VII

The Death of Raktabija.

1. When Chanda and Munda were slain and many thousands of Danavas were destroyed, the King of the Asuras, Sambhu, in great anger ordered that all the Asura soldiers should immediately be ready to march to battle.

2. He commanded, "Let the Daitya soldiers called *Sarasiti* attended by many thousand Asuras at once march to battle, upraising their arms. Let fifty Asuras, named *Kottibirja*, one hundred Asuras named *Dhaumya*, let the Asuras named *Kalak*, *Dohrit*, *Mousya* and *Kalakaya*, all at once start for battle."

3. Having issued this order, the mighty Asura chief Sambhu issued forth surrounded by thousands of soldiers.

4. When Chandika saw that the terrible Danavas were approaching, she

14 Then came the Force of Vishnu in the form of a Boar in which incomparable form he appeared in the Sacrifice in the days of yore.

15 Then came *Narasimha*, (the Force of Narasinha * in its original half man and half-lion form The hair of the lion's shoulder were so upraised that they touched the starry heaven

16 Then came *Aindri*, (the Force of Indra) riding on the king of elephants and wielding the thunder-bolt Like Indra, she had one thousand eyes

17 Thus surrounded by the Forces of the Gods, Siva thus spoke to Chandika, "Slay the Asuras soon It will give me great pleasure"

18 On this issued forth from the body of the Goddess her terrible angry Force and hundreds of *Sivas* and they shouted aloud

19 She then thus spoke to Siva who had conquered all and who had

* It is narrated in the Puranas that Vishnu appeared in this Form and killed a vicious man in order to save his great devotee *Prahad*

especial weapon and wearing her own ornaments and riding upon his respective conveyance.

10. She who came in front of others on a chariot drawn by swans with a string of beads round her neck and a bowl of water (*Kantandalu*) in her hand is called *Brahmani* (the Force of Brahma)

11 Then came *Maheshwari* (the Force of Siva) riding on a bull,—and holding a trident in her hand ; she wore in her arms bangles of fearful snakes and she had the half-moon on her forehead

12 Then came to fight with the Daityas *Koumari* riding on a peacock and wielding a *Sula* weapon. *

13 Then appeared *Baisnabi*, (the Force of Vishnu) riding on the King of bird *Garuda*,—she held in her different hands conch, discus, club, bow and sword

14 Then came the Force of Vishnu in the form of a Boar in which incomparable form he appeared in the Sacrifice in the days of yore

15 Then came *Narasinha*, (the Force of Narasinha * in its original half man and half lion form The hair of the lion's shoulder were so upraised that they touched the starry heaven

16 Then came *Andri*, (the Force of Indra) riding on the king of elephants and weilding the thunder bolt Like Indra, she had one thousand eyes

17 Thus surrounded by the Forces of the Gods, Siva thus spoke to Chandika, "Slay the Asuras soon It will give me great pleasure

18 On this issued forth from the body of the Goddess her terrible angry Force and hundreds of *Sivas* and they shouted aloud

19 She then thus spoke to Siva who had conquered all and who had

* It is narrated in the Puranas that Vishnu appeared in this Form and killed a vicious man in order to save his great devotee *Prishad*

especial weapon and wearing her own ornaments and riding upon his respective conveyance

10 She who came in front of others on a chariot drawn by swans with a string of beads round her neck and a bowl of water (*Kamandalu*) in her hand is called *Brahmani* (the Force of Brahma)

11 Then came *Maheshwari* (the Force of Siva) riding on a bull,— and holding a trident in her hand, she wore in her arms bangles of fearful snakes and she had the half moon on her forehead

12 Then came to fight with the Dutya *Aumati* riding on a peacock and wielding a *Sula* weapon *

13 Then appeared *Laisnavi* (the Force of Vishnu) riding on the King of birds *Garu* — she held in her different hands conch discus club bow and sword

went to the place where the Goddess was.

25. The enemies of the Gods, Asuras first began to hurl upon the Goddess arrows and other weapons in great anger.

26. The Goddess easily cut down the arrows and other weapons hurled by the Asuras with an excellent arrow.

27. Kali pursued the enemies by her *Sula*;—some she crushed by her terrible iron club,—and she strode in front of the *Asuris*.

28. *Brahmani* rushed upon the enemies wherever they ran and threw upon them water from her *Kamandalu* and thus destroyed their power, strength and energy.

29. *Maheshwari* by her trident, *Vaisnani* by her discus, and very wrathful *Kormari* by her *Sakti* weapon attacked the Asuras.

30. *Aindri* with her thunder-bolt pierced many Danavas,—they vomited blood and fell on the ground.

31. The Boar, the Force of Vishnu, attacked some Asuras with its proboscis,

some it pierced by its teeth, some it cut down with the discus, and thus many *Asuras* fell on the ground

32 *Narashiki* tore some with her nails and some she devoured. She moved about the battle field and it was filled with her loud shouts

33 The Goddess *Sivaduti* laughed fearfully aloud and felled many *Asuras* on the ground. She devoured many others.

34 When the angry *Mothers* • thus overwhelmed the enemies by various means, the *Asura* soldiers began to fly in all directions

35 On seeing the soldiers routed by the *Mothers*, the great *Asura* *Raktabija* came to fight in great anger.

36 When drops of blood from the body of *Raktabija* † fell on the ground,— from each drop of his blood rose up from the earth an *Asura* of equal strength and power

* * These different Forces of the Gods are called *Mothers*

† *Raktabija* means, seed of blood

37. That great Asura, Raktabija, fought with his club. The Goddess attacked him with her thunder-bolt; wounded by it, blood issued forth from his body and from each drop of his blood was created a Raktabija of his equal power and strength. As many drops of his blood fell on the ground, so many heroes of his strength and power were created *

38 These heroes, created from the blood of Raktabija, fought with the *Mother's* with various fearful weapons

39 When *Aindrī* again wounded his head with her thunder bolt, blood flowed in streams, and from that blood thousands of mighty Asuras were born

40 When *Vatsavī* wounded him

* We think SIN cannot be more beautifully described than this. Its sins and vices once take possession of human heart,—it is very difficult,—nay almost impossible, to eradicate them from the heart. One vice is removed and its place is at once occupied by another—nay by hundreds of others. Is not SIN a *Raktabija*? See my "Siva and Sakti".

with her discus, *Aindri* attacked him with her mace

41 When he was wounded by the discus of *Vaisnavi* and blood flowed from his body, thousands and thousands of great Asuras were created and they filled the whole world

42 *Kaumari* by her *Sakti*, *Barahi* by her sword, and *Maheshwari* by her trident wounded that great Asura Raktabija.

43 Then the great Asura Raktabija in great anger attacked the *Mothers* by his club, and he too was wounded by the weapons of the *Mothers* and his blood fell on the ground and from it were created hundreds of Asuras

44. The Asuris, created from his blood, filled the whole world and the Gods grew very much afraid,

45. On seeing the Gods melancholy Chandikî hastened to finish the battle She said to Kali, 'O Chamunda, open wide your mouth

46 "Drink up soon the blood issued forth from the body of this Asura as I

shall wound him, and devour also the great Demons that will be created from his blood.

47. "Move about the field of battle and devour the great Asuras created from the blood of the Demon and if you thus go on, the Daitya will soon die, his blood being all drunk up. If you devour them in this way,—the other Asuras will lose all their enthusiasm for battle."

48. Thus saying, the Goddess pierced Raktabija with his *Sula*,—his blood was at once licked up by Kali.

49. Raktabija began to strike Chandika with his club, but she felt no pain whatsoever.

50. Much blood flowed from the wounds of the Asura,—but Chamunda drank it up as soon as it gushed out.

51. She devoured also the great Asuras that were created within her terrible mouth. She also drank the blood of Raktabija.

52. When the Goddess Chamunda thus drunk up the blood of Raktabija,

the Goddess killed him by *Sula*, *Vajra*,
Vana, and *Rishtri* weapons

53 O King, the great Asura Raktabija, thus wounded by weapons and his blood being drunk up, fell on the ground *

54 O King, on the death of Raktabija, the Gods were highly delighted,— the *Mothers* born from them began to dance being intoxicated by drinking the blood of the Demons †

CHAPTER VIII.

The death of Nishambhu.

1. The King said, "O high-souled one, You have narrated to me the wonderful stories of the death of Raktabija and the mighty power of the Goddess.

2. I desire to hear what the greatly wrathful Sambhu and Nishambhu did on the death of Raktabija."

3. The Rishi said:—On seeing the death of many of his soldiers and that of Raktabija, Sambhu and Nishambhu, grew exceedingly angry. Seeing the great army destroyed, they grew very angry and Nishambhu rushed to the battle attended by many thousands of Asura soldiers.

4. In front, on both sides, on the back of the Asura King went many great Asuras and bit their lips in great anger and approached the Goddess. The greatly powerful Nishambhu, surrounded by his great army, fought with the

the Goddess killed him by *Sula*, *Vajra*,
Vana, and *Rishti* weapons

53 O King, the great Asura Raktabija, thus wounded by weapons and his blood being drunk up, fell on the ground *

54. O King, on the death of Raktabija, the Gods were highly delighted,— the *Mothers* born from them began to dance being intoxicated by drinking the blood of the Demons †

* Mark with what great difficulty the GREAT FORCE of the almighty God is eradicating Sin from the world. One Sin is destroyed, thousand others are produced from its seeds— *Rakta* is blood—*bija*—seed. Is not our poet's Raktabija a very grand creation? Is he not a far superior creation to the Biblical Satan?

† Thus died Raktabija. Thus were Sin and Vice destroyed. It can only be done by rooting out its very *seeds*. It can be done by the very *licking up* of it from the innermost recesses of the heart.

We hope our readers have now fully appreciated the poetical beauty of our Rishis Kali *licking up* the blood of Raktabija.

CHAPTER VIII.

The death of Nishambhu.

1. The King said, "O high-souled one, You have narrated to me the wonderful stories of the death of Raktabija and the mighty power of the Goddess.

2. I desire to hear what the greatly wrathful Sambhu and Nishambhu did on the death of Raktabija."

3. The Rishi said:—On seeing the death of many of his soldiers and that of Raktabija, Sambhu and Nishambhu, grew exceedingly angry. Seeing the great army destroyed, they grew very angry and Nishambhu rushed to the battle attended by many thousands of Asura soldiers.

4. In front, on both sides, on the back of the Asura King went many great Asuras and bit their lips in great anger and approached the Goddess. The greatly powerful Nishambhu, surrounded by his great army, fought with the

11. The Asura circled his club over his head and hurled it upon her, but the Goddess destroyed it with her trident and reduced it to ashes.

12. That great Daitya came with a *Parusha* weapon in his hand when the Goddess wounded him by arrows and felled him on the ground.

13. When thus fell the greatly powerful Nishambhu, on the ground, his brother Sambhu became very angry and came to kill the Goddess Ambika.

14. He held in his eight long arms various weapons, and thus filling the sky, he stood in great glory on his chariot.

15. On the approach of the Danava king, the Goddess sounded her conch, bow and bow-string with loud roars.

16. Her ringing of the bell filled the whole earth and it destroyed the energy of the *Daitya* soldiers.

17. Then the Lion sent out roars after roars and filled the sky, earth and ten directions, and it was so terrible

that even the elephants forsook their great must

18 Kali then rose into the sky and clapped her hands on the earth,—and her shouts drowned the sounds made before by the bow and the bow strings

19 The Goddess *Sivaduti* laughed loudly—her laugh was inauspicious to the Asuras, they are very much frightened by that fearful laugh, and Sambhu grew exceedingly angry

20 When Ambika exclaimed, "Wait, —wait O wicked one," the Gods on the sky cried out Victory—Victory !

21 On approaching her, Sambhu hurled upon her a *Sakti* weapon with terrible flames issuing from it. It came like a mass of fire, but the Goddess destroyed it by a weapon called *Mahal Kaja*

22 The Lion-like shouts of Samdhu filled the three worlds, O King, its echos again drowned this fearful shouts

23 The Goddess destroyed thou sands of arrows hurled by Sambhu,—the Danava too destroyed the fearful arrows

hurled by her. Chandika then became very angry and hurled upon him a *Sula*, and he, having been wounded by it fell senseless on the ground

24 At this time Nisumbhu recovered from his swoon, and taking up his bow, overwhelmed the Goddess Chandika, Kali and the Lion

25 The king of the Danavas extended ten thousand arms and overwhelmed Chandika by discus weapons

26 Then the ever beneficial, Goddess Durga the destroyer of all dangers, grew angry and cut down his discuses and bows by her own arrows

27 Nishambhu attended by the Daitya soldiers soon took up his mace and rushed forward to kill her

28 When he came near, Chandika cut down his club by her black sword. The Danava then took up a *Sula* weapon. When the oppresser of the Gods, Nishambhu came with the *Sula* in his hand, Chandika pierced his breast with her *Sula* in great force

29 When the breast of the Asura

was cut open by the *Sula*, another mighty and powerful Asura issued from it and cried, "Wait—wait !

30 The Goddess laughed aloud ; she cut off that Asura's head by a sword and he fell on the ground

31 The Lion began to devour the Asuras by biting their necks with its sharp teeth and the Goddess Sivaduti devoured other demons

32 Some Asuras fled from the battle routed by the power of *Koumari*, —*Brahman* also subdued many Asuras by her water made holy by *Mantra*

33 *Makeswari* pierced many by her trident, and they fell on the ground *Barahi* crushed many others by her proboscis and they too fell on the ground

34. *Bairnavi* cut many Asuras into pieces by her discus when *Aindrī* also did the same by hurling the thunder bolt as regards many others

35 Thus many Asuras were killed , —many fled from the great battle, and others were devoured by Kali Sivaduti and the Lion.

CHAPTER IX.

The Death of Sambhu

1. The Rishi said — Seeing the death of his most beloved brother Ni-shambhu, and his army destroyed, Sambhu thus spoke in anger

2 "O woman, filled with pride, O Durga, do not be boastful,—you are proud but you are fighting with the help of other Forces"

3 The Goddess said —"O wicked one, in this Universe, I only exist,—there is no other second existence. All that you see are my manifestations — they are again dissolved in me • See this"

4 On this all the Forces of Gods headed by *Brahman* dissolved into the body of the Goddess When they dis appeared, Ambika alone existed

* This is pure *Adi Satyavata* of the Vedanta Philosophy

5. The Goddess said :—“I withdraw all the different forces of mine by which I became many ;—now I alone stand before you,—fight with me with great care.”

6. The Rishi said :—When the Goddess and Sambhu were engaged in a fearful battle, all the Gods and the demons were filled with great fear.

7. They fought the battle with various sharp weapons, — the battle created fear over all the worlds.

8. The best of hundreds of weapons that Ambika hurled upon the king of the Daityas were all cut down by him with his arrows.

9. The great Goddess with loud shouts also easily cut down all the sharp weapons hurled by the Asura.

10. When the Asura overwhelmed the Goddess by hundreds of arrows, she became exceedingly angry and cut down his bow by her arrows.

11. On his bow being cut down, the king of the Daityas took up a *Sakti* weapon. The Goddess cut it down with

her discus when it was still in the hand of the Asura.

12. He then took up a *Kharga* and *Sula* which was as brilliant as one hundred moons and rushed towards the Goddess.

13. Chandika hurled a sharp arrow from her bow and cut down his *Kharga* and shield which was as shining as the rays of the sun.

14. The Asura, having lost his horses, chariot and charioteer, took up a fearful club to kill Ambika.

15. She immediately cut down that club by sharp arrows,—he still rushed upon her with fist.

16. That best of Daityas showered blows and after blows on the chest of the Goddess,—she too felled him by her fist.

17. Having been thus attacked, the king of the Daityas fell on the ground, but he soon got up again.

18. He caught hold of the Goddess and rose into the sky. Even in the sky,

though helpless, Chandika fought with him.

19. On the sky Chandika and Sam-bhu fought a hand to hand fight,—this created great wonder of the *Siddhas* and *Munis*. *

20. The battle between him and Ambika was fought a for long time ;—at last the Goddess raised him up,—whirled him in the sky and then threw him down on the earth.

21. That wicked one, thus hurled down on the earth, rose up again and rushed towards Chandika with his up-raised fists in order to kill her.

22. When he approached the Goddess, she pierced his breast with a *Sula* and thus felled that king of Daityas on the ground.

23. The Asura, thus pierced by the *Sula* of the Goddess, gave up his life and fell on the earth, and the earth shook with the ocean, the lands, and the mountains.

* *Munis*—Rishi—Saints *Siddhas*,—those that have acquired final Emancipation

24. On the death of this wicked Asura, all the world was delighted;—the world became full of peace, and the sky became clear.

25. On his death, the clouds that used to throw inauspicious meteors, became beneficial and the rivers all flowed in their natural streams.

26. On his death the Gods were highly delighted, the Gandharbas began to sing sweet songs. The others played on musical instruments, and the Apsaras began sweetly to dance.

27. On his death, the wind blew favourably,—and the sun became more brilliant as it was before. The fire became calm, and burnt extending beautiful flames all over the world.

CHAPTER X.

The Great Adoration.

1. The Rishi said :—When the Goddess killed the great king of the Asuras, the Gods with Indra, Agni being at their head, thus began to adore her, in order to please her,—their countenances becoming aglow with delight.

2. “O Goddess,—O Destroyer, of terror of all that pray for thy protection, be pleased to do good to us. O Mother, be pleased to do good to the universe.

3. “O Sovereign Ruler of the Universe, thou art the Mistress of all the worlds,—protectest this Universe.

4. “Thou existest in the form of this earth,—thou art the Sole Support of the Universe, O Lady of irrepressible power, thou too existest in the form of water and as water you keep alive all the Universe.

5. Thou art the Infinite Power of

Vishnu, thou art the Seed of the Universe, thou art the Great Maya,—thou hast kept this Universe deluded. If thou art gratified, thou becomest the Cause of *Moksha*.

6. O Goddess, all learning and knowledge are thy forms, all the women of the world are thy portions. Thou alone remainest filling all this,—what adoration can we then offer thee ! Thou art beyond and above all adorations.

7. Thou art the Goddess that exists every where and in every thing. Thou art the bestower of heaven and *Moksha*. How can we call thou better or best, when thou art the ONLY ONE in existence. Thou art beyond and above all adorations.

8. We bow down our heads to thee, O Goddess Narayani, thou existest in all beings as *Budhi* (Understanding) and thou bestowest on all, heaven and Emancipation.

9. We bow down our heads to thee, O Goddess Narayani, thou art the

Measurer of the Universe by being in the form of *Kala Kasta* * and thou bringest about all the changes in the Universe.

10. We bow down our heads to thee, O Goddess Narayani, thou art the Good in all the good of all beings, thou art the Beneficial,—thou art the Maker of all success,—thou art the Protectress of all,—thou art of the three eyes † and thou art Gouri, the Beautiful.

11. We bow down our heads to thee, O Goddess Narayani, thou art the force that creates, preserves and destroys the Universe, thou art eternal, thou art the base of the *Gunas* (Satwa, Raja and Tama) and thou art again the Three *Gunas* themselves.

12. We bow down our heads to thee, O Goddess Narayani, thou art the Saviour of all stressed people who pray for thy protection, and thou art the Destroyer of all miseries.

* The minutest division of Time.

† Three Eyes of the Goddess mean *Satwa*, *Raja*, and *Tama* Forces of Primal Prakriti.

13. We bow down our heads to thee, O Goddess Narayani, thou art in the form of Brahmani, riding a chariot drawn by swans;—thou distributest water made holy by the recitation of *Mantras* with *Kusa* grass.

14. We bow down our heads to thee, O Goddess Narayani, thou art the Rider on the great bull * in the form of Maheswari,—thou wieldest a trident, holdest the half moon on thy forehead and wearest the bangles of snakes. †

15. We bow down our heads to thee, O Goddess Narayani, thou art surrounded by peacocks and hen,—thou art the wielder of great prowess. O Beautiful One, thou appearest thus in the form of *Koumari*.

16. We bow down our heads to thee, O Goddess Narayani, thou holdest

* This Bull may be taken for the *Infinite Space*.

† Each one of this *Emblems* has esoteric significations, but we are sorry we have no space in this little book to deal elaborately with them here.

• 16 THE SACRED CHANDI •

a great discus,—thou art beneficial to all.
Thou in the form of a boar holdest the
earth on thy teeth

17 We bow down our heads to thee O Goddess Narayani, thou once killed the *Danavas* by appearing as *Narashinha*, thou always destroyest the dangers that rise in the universe.

18 We bow down our heads to thee O Goddess Narayani, thou art *Aindrī*, who, with a brilliant crown, holding the great thunder bolt and possessing one thousand eyes killed the Asura named *Vetra*.

19 We bow down our heads to thee O Goddess Narayani, thou art *Sivaduti* who killed the greatly powerful *Dantyas*, thou art terrible looking and thou roarest fearfully

20 We bow down, our heads to thee O Goddess' Narayani thou art Chamunda who is terrible with her fearful teeth and with fearful garlands of human heads and killed Asura Munda in battle

21. We bow down our heads to thee O Goddess Narayani, thou art O *Maha-bidya* the Goddess of wealth, thou art Modesty, thou art the great Knowledge, thou art Reverence, thou art Nourishment, thou art the *Swadha*, thou art Eternal, thou art the great Night of Dissolution.

22. We bow down our heads to thee O Goddess Narayani, thou art Memory, thou art the Goddess of knowledge, thou art the Best, thou art the Possessor of mighty powers, thou art the beneficial Preserver, thou art again the fearful destroyer, be always pleased to do good to us.

23. We bow down our heads to thee O Goddess Narayani, thou art Every thing, thou art the Sovereign of all, thou possessest all sorts of powers, O beneficial Goddess, protect us from our fear.

24. We bow down our heads to thee O Goddess Katyaini, let this beautiful countenance of thine more beautified by thy three eyes, and which is always

handsome protect us, O Protectress,
from all creatures

25 We bow down our heads to
thee O Goddess Vadrakali, let thy tri-
dent which sends forth flames, which is
very fearful and which has killed in-
numerable Daityas, protect us from fear

26 O Goddess, let that bell, the
sounds of which filled the universe and
which destroyed the energy of the
Danavas, protect us from sin as a mother
protects her children

27 O Chandika, we bow down our
heads to thee let thy *Kharga* bright in
thy hands which has been plastered
with the blood and fat of the Asuras,
always do us good

28 O Goddess if thou art pleased,
numerous diseases are destroyed , if thou
art offended, all desires are frustrated
If one can take thy shelter, he does not
meet with any danger and misfortune,
he becomes the supporter of others

29 O Goddess, O Ambika, thou
hast to day appeared in many Forms
and creating many of your own Forms,

hast killed the sinful great Asuras,—
none else could have done it.

30. O Goddess thou art the source
of all learning and all Sastras, thou art
the source of the original WORDS (the
Vedas) that increase the wisdom of all,
thou also whirlst the universe by throwing
it in the hole of attachment and
worldly darkness.

31. O Goddess, thou protectest us
in the place where there are fearful
Rakshashas, deadly poisonous snakes,
terrible enemies, wicked robbers and
forest fires ; even thou protectest us in
the infathomable ocean, for thou art
present every where.

32. O Goddess, thou art the Sov-
reign Lady of the universe, thou protec-
test it, thou too again holdest it remaining
as its base. Those that can be your
devotees, become the worshipped even
of Brahma,—therefore all people adore
and worship them.

33. O Goddess, as thou hast just
now done immense good to the world
by killing the Asuras, so always be

pleased to do good to us and protect us from the terror of our enemies. *Destroy the sins of all the universe and remove from it the great dangers due to meteors and other misfortunes such as famine plague &c.* *

34. O Goddess, O Remover of all the dangers of the world, we bow down our heads to thee, be pleased to do good to us. All the people of all the worlds adore and worship thee, grant boons to all.

35. The Goddess said :—"O Gods, I shall grant you boons. Whatever boons you desire to have, I shall grant them for the good of the world."

36. The Gods said :—"O Empress of the whole Universe, as thou hast des-

* The Italics are ours. Here SIN is distinctly mentioned, therefore our Rishi's *Danavas* are nothing but Viciousness and SIN. When they become very powerful in the world, according to a natural Law, the SPIRIT of God descends upon the earth and subdues SIN and VICE and re establishes the Kingdom of Righteousness. See my "Our Divine Masters."

troyed our enemies, so thou wilt do it always, removing all the dangers of the world."

37. The Goddess said :—" In the 28th *Yuga* of the *Vaivasvat manvantara*, another two Sambhu and Nishambhu asuras will appear on the earth.

38 I shall then be born in the womb of Jashoda in the house of the cowherd Nanda and residing on the *Vindachala* mountain, I shall destroy them. *

39 I shall again appear on earth, in a terrible form and kill Danavas named *Vaipachitras*. When I shall devour them, my teeth will grow as red as pomegranate flowers.

40 Then the Gods in heaven and men on earth will worship and adore me by calling me in the name of *Ratnadevanti*—Red teeth.

41. When this earth will be creature-

* The Rishi evidently means by this the Great Force,—Sakti,—that was in Krishna. This story however differs from the birth story of Krishna. He was not the son of Jashoda,—she only brought him up.

less on account of draught extending one hundred years, I shall be adored by the Rishis, and I shall then suddenly appear .

42 I shall be of one hundred eyes, and see them with these eyes, men will then celebrate me in the name of *Satakshe*

43 O Gods, I shall keep alive these men by producing various sorts of nourishing edibles from my body, and they will live by eating them Thus I shall be celebrated on the earth in the name of *Sakamvari*

44. I shall then slay a great Asura by the name of *Durgo*, therefore my name will be the Goddess *Durga*

45 I shall again appear in terrible form on the Himalayas and destroy many Danavas in order to protect many Rishis They will all bow down their heads to me and thenceforth I shall be celebrated in the name of *Bhismadevi*

46 When the Asura, named *Arunaksha* will tyrannise over the world, I shall kill him by assuming the form

of black beetle with six legs,—and thenceforth all will adore me in the name of *Vramari*.

47. Thus whenever the oppressions of the Danavas will occur in the world, I shall then appear and destroy the enemies every time. *

* Almost these very words were told by Srikrishna in the Gita. Our readers have seen that many chapters of the Gita have been found in the Chandi in another form. The truths enunciated in the Gita are the very truths enunciated in the Chandi.

CHAPTER XI.

The Glory of the Goddess.

1 The Goddess said, "He who with controlled mind gratify me daily by reciting these adorations, has all his obstacles * removed by me

2 He who will recite the story of the death of Madhu and Kaitava, as also that of Mahisasura and as also that of Sambhu and Nishambhu,

3 He who will listen to these glorious stories on the eighth, the fourteenth and the ninth day of the month with intent mind and faith and devotion,

4 Will have no sins, he will have no misfortunes, the result of sins, and he will meet with poverty and will have not to suffer the deaths of dear ones

5. He will never meet with any

* Obstacles to Salvation as well as to worldly fortune

danger from enemies, robbers, kings, weapons, fire and water.

6. Therefore these glorious stories of mine should always be recited and heard with intent mind and faith and devotion, for they are very beneficial.

7. If these glorious stories of mine are recited and heard, all the dangers due to plague and all the dangers of the three kinds * are destroyed.

8. I never leave the house in which these stories of mine are daily recited with care. That place always remains near me.

9. These stories of mine should be recited and heard at all Sacrifices, all worships, all fire-adorations, all *Homa* and *Yajna* † and in great festivals (such as the birth of a son.)

10. I accept with great pleasure the sacrifices and worships, also the fire

* Three kinds of dangers,—(1) as regards earth, (2) as regards sky and (3) as regards heaven.

† *Homa*—libations; *Yajna*—Sacrifices.

adorations and libations whether they are done with knowledge or without knowledge, (if these glorious stories of mine are recited and heard at these ceremonies)

11. Every year in the autumn my great worship (*Raya*) is performed * in which if these glorious stories of mine are recited and heard with faith and devotion, men by my grace are freed from all sorts of obstacles and dangers and are blessed with wealth and paddy, there is no doubt about this

12 If men hear these glorious stories of mine the auspicious stories of my appearance and of my might in battle, they become completely fearless

13 Those men who hear these glorious stories of mine have the power of their enemies reduced—they derive much benefit and are blessed with many children . . .

14. Hear these glorious stories of mine in all ceremonies intended to drive away evils—hear them when you see

bad dream and when you suffer from diseases due to the evil influence of the planets.

15. Then these severe diseases and great dangers will be removed, you will not see bad dreams,—they will be turned into good dreams.

16. These stories removes the children's diseases,—they always bestow upon them health and pence. These stories of mine removes enmities and creates best friend-ship amongst men.

17. They greatly reduce the power of various wicked men. As soon as these stories are read, the Rakhasas, ghosts, and spirits are driven away.

18. These glorious stroies of mine always keep men near me.

19. The pleasure and gratifications that I derive from my Raja extending for full one year and performed with the offering of animals, flowers, *Argha*, *Dhuppa*, scents, light, feeding the Brahmins *Homa* and various other enjoyable things and much wealth are much less

than what I derive if only once these glorious stories of mine are heard.

20 By hearing the stories of my appearance, ones all sins are destroyed and all diseases are cured and he is protected from all ghosts and spirits.

21. He who hears my stories about the destruction of the demons, will have no fear from the enemies

22. The adorations of me that you have uttered, O Gods,—those that have been recited by the great Rishis and those by Brahma, bestow true knowledge to all—they lead their mind to goodness

23 Whether in the forest, or in the field, whether surrounded by forest fire or attacked by robbers or enemies in a helpless state or pursued by tigers, lions or wild elephants, at the point of death by the order of an angry king or driven in a gale on a ship with hand and foot bound,—overwhelmed with the enemy's weapons in battle, attacked with dangerous diseases and in the midst of suffering and pain, if men remember these

stones of mine, their all these dangers are destroyed

24 In remembering my stories the dangers from lions, enemies and others immediately fly away on account of my matchless might

25 The Rishi said —On saying this that mighty and greatly powerful Goddess Chandika in the very sight of the Gods disappeared

26 The Gods thus being freed from fear and all their enemies being destroyed began to enjoy the shire of sacrifices as they did before —they also got back their own rights

27 When the greatly powerful, the enemies of the Gods the world destroying Simbhu and Nishimbhu were killed The other demons, fled into the nether world

28 O King that mighty Goddess again and again takes birth in order to protect the world

29. She deludes the Universe,—She again creates it, if this goddess is adored with faith and devotion and if she is

gratified she bestows upon man great knowledge as well as fortune

30 O King this Mahakali pervades all the world and she becomes the great destroyer at the time of the final dissolution *

31 At one time she is the great destroyer at other time She is the creation—She has no birth and death, She is eternal She too creates all creatures and protects them when created

32 In the prosperous state of men, She is the Goddess of Fortune in his house And in the time of want and penury, She is also the Goddess of ill-luck who destroys all earnings

33 If She is worshipped with flowers incense and scents and adored with faith and devotion She bestows wealth, sons and inclinations to virtuous deeds

* When every thing dissolves into her

CHAPTER XII.

The King and the Merchant.

1. The Rishi said :—O king, I have narrated to you the glorious deeds of the Goddess. She is so mighty that she holds all this universe,

2. This beneficial Goddess Vishnu-Maya bestows True knowledge.

3. This Goddess has deluded you and this Vaisya and all other, whether learncd or ignorant. This she has done in the past, is doing in the present and shall do in the future.

4. O great king,—take shelter of this great Goddess and adore and worship her. If you worship her, she will bestow on you enjoyments and wealth, heaven and Moksha. •

5. Markendaya said :—O great Rishi, on hearing these words of the high-souled and self-controlled Rishi *Madhas* the king Suratha and that Vaisya—one *

suffering from the loss of his kingdom and the other suffering from his great attachments to his wicked sons, bowed down their heads to the Rishi and went to practice *Tapa* *

6 In order to see the Great Mother of the universe, they sat down on the bank of the river and began to recite *Devi Sukta* and practise severe austerities †

7 They made a Goddess of mud and placed her on the bank. They then worshipped her with incense, flowers, fire and *Homa*

8 They sometimes, remained fasting without any food whatsoever, sometimes they ate only a few fruits and roots. They kept all their senses under control and concentrated their mind fully on the Goddess. They offered their own blood to her as their animal sacrifice

* Religious austerities

† It is one of the sacred Hymns of the Rig Veda.

9 They performed these austerities and the *Puja* of the Goddess for three years, when the Goddess was much pleased with them and the great Goddess of the universe appeared before them

10 The Goddess said —“O king, O good Vaisya, whatever you will ask from me, I shall with great pleasure bestow on you

11. Markendaya said —On this the king prayed that he may be a ruler of the universe in his next birth and destruction of his enemies and recovery of his kingdom in this life

12 The wise Vaisya, his mind having been freed from worldly taints, prayed that he may be blessed with true knowledge

13 The Goddess said —‘O King, you will very soon get back your kingdom, having destroyed your enemies you will be able to enjoy it in peace

14 After death, you will be descended from the sun and become the Manu, named *Svarn*

15. O best of Vaisyas, the boon you have asked from me, I grant you that,—you will get True knowledge and will be *Siddha*. *

16. Markendaya said.—Thus bestowing on them the boons as prayed for, that Goddess, when being adored by them with great devotion, disappeared.

17. Having thus obtained the boon, the best of Kshatriyas Suratha was born of the Surja and became the Manu, named Savarni. †

* *Siddha*—a man who has acquired the True Knowledge of Brahman and thus has become ONE with God.

† We have not been able to do justice to the great Rishi by this translation. His beauty of diction and thought is impossible to be kept intact in a defective translation. Our excuse is that however imperfect our translation is,—we place the great work of our great Rishi's before the civilised world,—before millions of men and women,—who do not know Sanskrit,—therefore are deprived of a great literary and religious Gem.

